

Z A A D
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M U J A H I D
ESSENTIAL PROVISION OF THE MUJAHID

by

THE HONOURED HAZRAT
MUFTI KHUBIAB SAHIB
(Damat Barakatuhum)

Translation:
AHMAD AL ASAD

AL RASHEED (WAQF)

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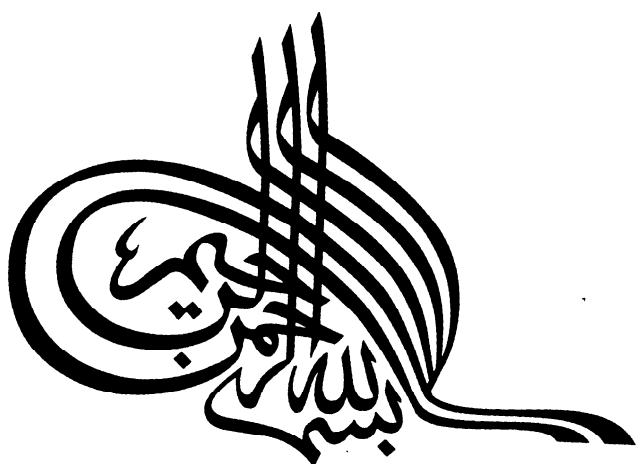
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كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ
وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ
وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

(القرآن المجيد . سورة البقرة : الآية ٢١٦)

**(TRANSLATION) JIHAAD IS MADE
COMPULSORY UPON YOU AND IT IS
BURDENSOME UPON YOU, BUT IT IS
POSSIBLE THAT YOU DISLIKE A THING,
WHEREAS IT IS GOOD FOR YOU, AND IT IS
POSSIBLE THAT YOU LOVE A THING,
WHEREAS IT IS BAD FOR YOU, AND ALLAH
KNOWS, AND YOU KNOW NOT.**

SURAH':ALBAQARAH. ALAA YAH:216

1 A section of the Holy *Quraan* with the designated name and title.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ،
 أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ
 رَضِيَ اللَّهُ عَنْهُ قَالَ : " سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ يَقُولُ : وَالَّذِي نَفْسِي بِيَدِهِ ، لَوْ لَا
 أَنَّ رِجَالًا مِّنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ
 يَتَخَلَّفُوا عَنِّي ، وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ ، مَا
 تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْدُو فِي سَبِيلِ اللَّهِ ، وَالَّذِي
 نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ
 أُحْيَا ، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ، ثُمَّ
 أُقْتَلُ "

(البخارى : كتاب الجهاد)

This Hadeeth is narrated to us by Abul Yamaan, he said this Hadeeth is narrated by Shu'aib, from Al Zuhri, he said Sa'eed bin Al Musayyab has narrated this Hadeeth to me that indeed Abu Hurairah ؓ has said, I heard Allah's Rasool. ﷺ pronouncing "I take the oath of that being in whose hands my life is, that if amongst *the Mu'mineen* those who would not prefer to be left behind when I leave (for *the Jihaad*) and (for whom) I do not find any means to carry them, (have not been present) then I would not have stayed behind from any *Sarriyyah* (expeditionary force) which is leaving in *the path of Allah* (for *the Jihaad*), I take the oath of that being in whose hands my life is, indeed I would have desired that I am slain in *the path of Allah* then I am made alive (again), then I am slain (again) then I am made alive (again), then I am slain (again) then I am made alive (again), then I am slain (again)."

(Al Bukhari : Kitab ul Jihaad)

FOREWORD

This book is specially written for you by one of your own, therefore we urge you to read it very attentively and if you come across any passages that touch your heart then hold on to it, put it into practice and convey it to other brothers.

Remember! Today *the Muslim Ummah*² is looking to you with expectation, the oppressed mothers, sisters and daughters are awaiting in desperation for you, the calls of “*Al-Ahad, ALAhad*” from the torture centres are beseeching you. *The Holy K’abah, the Masjid ul Nabawi* and every *Masajid* and *Khanqah* are vibrating with *the Du’aas* and prayers for you. Your existence is a blessing and your death will be *Martyrdom*.

Beware! The, enemies of *Allah* ﷻ are uniting against you. They are perpetually weaving the nets of conspiracies against you. Even your existence is intolerable. Your total annihilation is their sole objective. You are portrayed every where, may it be the United Nations, the Human Rights organisations, the Economical Confederations or the Defence Alliances, as the most dangerous problem of the world.

Anti-Islam elements are camouflaging their satanic intentions and activities by growing beards and portraying themselves, as sympathisers, they are trying to penetrate within your ranks. All *the Kafirs* and *the Munafiqs* feel threatened by you and these satanic forces are now actively at war with you.

² The Muslims of the world, regardless of their nationalities, colour of their skins or the multitude of their languages linked with each other with the most precious thread of the Imman and the *Islam*.

***Insha'Allah* your *Rubb* ﷻ will protect you from these dangers, but you must make some effort and take some action to thwart the enemies' conspiracies against you as well. The following pages contain the blue print of the actions that need to be put into practice by you.**



INTRODUCTION

When they brought me to prison, after spending nearly a year in various Torture Centres, even the dreadful prison seemed to be a pleasant place. In prison, I could no longer hear those screams and sobs which send shivers to the spine, nor could I witness the most degrading, shameful and inhuman scenes which are the daily routine of every Torture Centre.

In the prison they subjected me to special treatment and consigned me to an infamous ward, whose harsh and severe regime scares the day-light out of even the most hardened criminals. Actually this ward is a prison within the prison, where they consign only those prisoners who have committed rioting or some exceptional crime, for the maximum period of thirty days. But upon my arrival they consigned me immediately to a cell in this ward. But I still felt like a man who found a shadowy tree after spending the day in the searing heat, because the place where they consigned me previously, was a place where every new dawn was accompanied by the heart trembling trepidations.

Where every morning used to begin with the removal of the handcuffs and the chains from the feet. Under the shadow of guns, batons and abusive language, we were herded towards the toilets. As this is the only opportunity in twenty four hours to relieve ourselves, every one of us has to make this journey, staggering, falling, on fours, under the constant lashes of the baton, moaning, groaning, sobbing we would somehow perform this necessary task.

At nine O'clock, the whole building starts to vibrate with the ear piercing screams. Yes! The process of interrogation has started. Some are hanged upside down, they scream, but in the midst of their screams the verses of *the Holy Quraan* can also be heard, some are tortured by releasing the electric current to the sensitive parts of their bodies, they yell, they scream, yet the word "*Allah, Allah*" is on their lips. Some are forced to the ground while their legs are pulled apart by the torturers. On some naked bodies, incessant whipping is in progress. Someone's beard is pulled out from the skin. Some are trampled upon, in order to force them to drink alcohol. Most of the victim's clothes are removed and are blind naked. Their penises are forced into their colleague's mouths while the torturers mock them with "now, why don't your colleges help you?" or "well now, have you found your independence?". Some are pumped with petrol injections and their guts wrenching, screams shake the whole Torture Centre. Some are made to stand on their toes for days.

Among the favourite tortures of these animals are the mixing of urine and the excrement in the food of the victims, or putting the victim in the centre and forming a circle around him, then punching and kicking him in turn, while taunting him by such words as "well now why are you not talking about *the Jihaad*", then the beating with the iron bars begins

amidst this torture, the victim is forced to swear at his mother, to shout Anti-Pakistan and *Anti-Jihaad* slogans.

A *Mujahid's*, participation in *the Jihaad* is to protect mothers and to resurrect *the Jihaad* in the first place, therefore his compliance to these commands are met with defiant silence, thus the beating continues, the *Mujahid* collapses to the ground, now the torturers are jumping on his wounded body, they are opening his mouth with brutal force and urinate in his mouth, or he is sexually abused. These acts of barbarism continues until *the Mujahid* loses his consciousness lying in the pool of his own blood.

Oh! It was a very unreal and weird place. Yes! The world is full of similar Torture Centres, where the developed world carries out their developed methods of torture upon *the Lions of Allah ﷺ*, in the false hope of wiping out *Islam*, or perhaps in the vain hope of eradicating or weakening their passions and commitments to *the Jihaad*. Ironically these Torture Centres become furnaces, whoever is thrown into it comes out shining, as the gold comes out of the furnace purer than before.

In such Torture Centres, though the body is carved and slashed and mutilated but *the Imaan* not only remains intact but grows stronger, here the true face of the enemy is observed, here the spirit and the soul is enhanced, here though the blood oozes out of the body but the believers are solidified and heightened.

These are the training centres from where Sayyadana (our peer) Hazrat Bilal Habshi ﷺ and Sayyadana Hazrat Khubab ﷺ emerged as pure shining gold. Here beyond all doubts the stench of the burning flesh fills the torturers' nostrils but the faithful smells the fresh fragrance of *the Imaan* instead.

Here I observed with my own eyes the true nature of *the Imaan* and *the Kufr* as described in *the Holy Quraan*. Here I discovered what *the Kufr* really means and I also witnessed the redolent scenes of *the Imaan*,

When one of our brothers is being tortured all of us are sobbing and quivering in our prostration and the dry floor soon becomes wet with tears, beseeching *Allah* ﷻ for protection and the well-being of our brother.

Here the common experience has been, that while one of us is going through the unimaginable physical pain and anguish, the rest of us suffer both the physical and mental pain on his behalf. Once, when I had been brought back to the cell after a special torture, the colleagues saw my condition, they wept underneath their sheets so much that the whole room was filled with the noise of their weeping. During the physical torture my body was oozing with blood but الحمد لله my eyes remained dry and not a drop of tear fell from my eyes, but after witnessing their feelings and their compassion's, the dam broke and I started weeping as well, but I offer thanksgiving to *Allah* ﷻ that I did not weep because of *the Kafir's violence* but I wept due to the sweetness of *the Imaan*.

Here we are not allowed to help each other even in the dire straits, or to address respectfully to each other, but such draconian restrictions are ignored by the colleagues for which they have to suffer horrendous punishments.

How could I forget that *Imaan* enhancing scene, when at night a colleague, having managed somehow to obtain the Iodex, staggered towards us as far as the handcuffs and the chains would allow him and oblivious of his own wounded body and the dangerous consequences of such an action started to rub our extremely inflamed hands and feet. Anyhow what I witnessed in such a dreadful place of the blossoming of *the Values of the Zmaan*, has become a priceless asset of my life and made my beliefs more stronger and taught me a great deal more.

After the consignment to three such infamous Torture Centres, when I arrived at the prison, it is natural to feel respite and relief, but the prison authorities were forewarned of our dangerousness by the secret agencies, thus the prison authorities kept us under very strict observation and imposed all sorts of restrictions on us.

When the mind and the body found the refuge from the incessant torture and slowly and gradually started functioning and the accessibility to pen and paper is materialised then the preoccupation with the completion of the unfinished tasks engulfed me. My heart and mind was fully occupied with those important affairs, that needed to be relayed to *the Ummah*, countless new lessons which were learned during this period, needed to be passed on to *the Ummah*. I packed my bags and left home only for the restoration of the past magnificence of *the Muslim Ummah*

and to please Allah ﷻ therefore I must convey to *the Ummah* some important facts.

Thus on every available opportunity I started to put pen to paper and was able to compile two hundred foolscap size sheets of paper on an important subject. It was a very important and vital subject and contained important information, but suddenly the situation in the prison turned for the worse and I had to destroy this compilation with my own hands as to prevent it falling in the hands of the foe, instead of the friends. It was a heart breaking experience and for the first time I felt dejected and a thought came to my mind that perhaps due to the shortcomings and the negligence of the past, the holiday from the task of *the Deen* is not over yet.

Three months after this episode the situation had improved a little and after hearing and reading some events, an inner anguish was rekindled, those passionate thinkers of *Islam*, who had spent their valuable lives for the second regeneration of *the Islam* and for the restoration of the past dignity of *the Muslim Ummah* by the means. *of the Jihad* has come true and now اَلْحَمْدُ لِلّٰهِ *the Jihaad* is in full swing with all its magnificence and their search for such a group to carry out the virtuous deed of *the Jihaad* has seen the light of the day and اَلْحَمْدُ لِلّٰهِ the existence of such a group of the *Mujahideen* , as a well and truly organised force has come true.

But now the conspiracy addicted *Kafirs* of the whole world are united against *the Mujahideen* and they are pursuing every treacherous strategy to eliminate *the Mujahideen*,

therefore *the Mujahideen* are facing threats from every direction, and numerous quarters. In these circumstances it is vital for *the Mujahideen* to devise a careful and comprehensive advance strategy to protect themselves from any eventual internal and external threats.

Until yesterday all the considerations were directed towards the preparation and the formation of a group who would carry out the duty of *the Jihaad* for hoisting *the word of A//ah* above all the man-made ideologies and philosophies and to restore the magnificence of *the Islam* and towards laying down the necessary requirements for the participants in this virtuous deed of *the Jihaad*. Thus the fundamental requirement for a *Mujahid* has been formulated by these great thinkers of *the Islam*, a *Mujahid* must possess firm belief and total commitment to *the Jihaad*, the belief that death in *the path of Allah* is the most precious honour than even life itself and the immunisation from the yoke of western ideological slavery.

But now the new worry and concern of providing complete protection to *the Jihaad* and *the Mujahideen* has to be addressed and the necessary steps need to be taken to safeguard this *great gift of Allah* ﷻ which has been bestowed upon this *Ummah* after the centuries. long waiting, from every conceivable mischief, calamity, threat and danger.

This concern grew to such an extent that I was propelled to write immediately an open letter to *the Mujahidcen* colleagues, I wrote a few pages in haste, to warn *the Mujahideen* of those dangers that are threatening to engulf them from every direction, but the subject matter expanded further and eventually I finished with considerably more

then what I had originally intended, meanwhile the circumstances in the prison took the worse turn again, but by now we have devised certain ingenious methods of hiding these pages and with *Allah's help* the, battle for protecting these pages for thirty or forty days was won and these pages which were written in secret and in abnormal circumstances were saved from destruction.

Meanwhile during this period, I came across a book entitled "The Effect of *the Muslim's* rise and fall upon the world" by Hazrat Maulana Al Sayyad Abul Hasan Ali Nadwi دامت برکاتہم and having the honour of reading this book, my thoughts and perceptions grew stronger, the book contained most of those materials which had been simmering within my heart and mind and as though Hazrat Maulana Al Sayyad Abul Hasan Ali Nadwi دامت برکاتہم had presented my unspoken thoughts in the form of eloquent and learned prose.

Later on when the situation in prison improved a little, I reformatted the hidden pages and completed the unfinished material, I also added some excerpts from the book of Hazrat Maulana Al Sayyad Abul Hasan Ali Nadwi دامت برکاتہم and that's how these few pages were compiled in the period of several months. Now the difficult task of sending these pages to the sincere colleagues had to be surmounted, but with *Allah's help* this seemingly insurmountable problem was solved successfully and this rough draft is now in their hands.

That was the brief background of the writing and dispatching of this composition, but after this what will happen to it I do not know. I am satisfied that I have handed over this *Amanat* to a leader of *the Ummah*, and due to my insufficient knowledge, I have requested him to

decide what he thinks best regarding this compilation. If its publication is in the interest of *the Ummah* then he should publish it with the necessary corrections and alterations, but if this compilation is too advanced or unnecessary then he should not hesitate to consign it to the dust bin.

If this work is published, then I make this special request to all the respected *Mujahideen* (regardless of their affiliation to any organisation or their engagement in any theatre of war). This book is specially written for you by one of your own, therefore I urge you to read it very attentively and if you come across any passages that touch your heart then hold on to it, put it in to practice and convey it to other brothers.

Remember! Today the *Muslim Ummah* is looking to you with expectation, the oppressed mothers, sisters and daughters are awaiting in desperation for you, the calls of "*Al-Ahad, ALAhad*" from the torture centres are beseeching you. *The Holy K'abah, the Masjid ul Nabawi* and every *Masajid* and *Khanqahs* are vibrating with *the Du'aas* and prayers for you. Your existence is a blessing and your death is *Martyrdom*.

Beware! The enemies of *Allah* ﷻ are uniting against you. They are perpetually weaving the nets of conspiracies against you. Even your existence is intolerable for them. Your total annihilation is their sole objective. You are portrayed every where, may it be the United Nations, the Human Rights Organisations, the Economical Confederations or the Defence Alliances, as the most dangerous problem of the world.

Anti-Islam elements camouflaging their satanic intentions and activities by growing beards and portraying themselves as the sympathisers are trying to penetrate within your

ranks. All *the Kafirs* and *the Munafiqs* feel threatened by you and these satanic forces are now actively at war with you.

Insha'Allah your *Rubb* ﷻ will protect you from these dangers, but you must make some effort and take some action to thwart the enemies' conspiracies against you as well. The following pages contain the blue print of the actions that need to be put into practice by you.

CONSTITUTION AND PROCEDURES

A COMMON FACTOR BETWEEN THE CONTEMPORARY JIHAAD MOVEMENTS

A common factor among *the Jihaad* Movements or those Movements that came to an end in the recent past is, that all these Movements did not come into being as a result of some organised planning. Instead all these Movements came into existence because of reactions to certain special situations and circumstances, then slowly and gradually they became organised. Whether it be *the Jihnad* in Afghanistan or Kashmir, the Movements in Tadjikistan or the Balkans (Bosnian) war. In the beginning of all these Movements, neither had they proper training for *the Jihaad in the Path of Allah ﷻ*, nor had they any well thought-out programme. In Afghanistan, to protect and safeguard the *Islamic Values and Identity* from the invading flood of communism, some Afghans, devoted to Allah ﷻ, raised the flag of *the Jihad* individually and within a very short period, this disorganised and resourceless Movement was transferred into the most powerful and organised Movement of our time.

In Kashmir, when the failure of political process, to deliver autonomy and independence to *Muslims* of Kashmir became apparent, some youths entered into the armed struggle against the Indian puppet government, with whatever light weapons they were able to acquire, and within a short time this Movement spread into every corner of Jammu and Kashmir with such a force, even with the might of six hundred thousand strong Indian army soldiers, the border

security forces and the Rashtarya rifles, who were armed to their teeth seem to be helpless in crushing them.

In Tadjikistan when a peaceful effort for an *Islamic* Revolution was countered with brutal and iron-fisted force, the courageous and *the respected 'Ulama* challenged the filthy leadership of Lenin and Stalin in western Asia, by declaring *the Jihaad* and opting for the armed combat and the migration.

When the one and only *Muslim* country in the heart of Europe, Bosnia: became a thorn in the eyes of the white-skinned dark-hearted Kafirs then under a common strategy, a new (so called) crusade in the Balkans was instigated, with the sole aim and objective of ethnic cleansing and genocide of *the Muslims* of Bosnia, then suddenly these Bosnian *Muslims* who were in the clutches of inhuman slavery for a long time, finally hoisted the *flag of the Jihaad*.

THE CAUSES OF DISORGANISATION . A THE JIHAAD MOVEMENTS

The causes of disorganisation in *the Jihaad* Movements are transparent and obvious.

The first reason is that at present, the *Islamic Khilafa* does not exist anywhere in the world, which would implement the duty of *the Jihaad* in an organised manner.

The second reason is that there does not exist any country with an *Islamic* government, who are concerned with the affairs of *Muslims* world-wide, or who have an interest in the plight of the *Muslims* globally.

Many **Muslims** countries do have significant Armed Forces, but these military forces are constrained, paralysed and limited to narrow objectives. These powerful Armed Forces are entrusted with the limited tasks and duties of, either protecting the establishment and the government of their country, or with the safeguarding of the borders. Thus the Armed Forces of various *Islamic* countries, numbering millions of well-trained and well-equipped professional soldiers are incapable and powerless to protect *Islam* and the *Muslims*, outside their national boundaries. In contrast, the United States can send its Armed Forces anywhere in the world, in the name of protecting its national interests under the cover of the United Nations resolutions. They act at will, and where and when their fancy takes them, while the leaders of *Islamic* countries tow the line of world *Kafir* super-powers and feel obliged to dance to their tunes, in order to protect their own skins and their political and economical self-interests. In these circumstances it would be imprudent to expect from these leaders, any commitment to a well-planned war for the protection of the oppressed **Muslims** around the world, as these so called Leaders are even incapable of raising their voices in protest.

In Pakistan if any Christian citizen is handed down the retribution for a serious crime which he has committed, according to the Law of the Land, then instantly the USA, the European Nations and the whole Christian World, lodge their protests and let loose their tirade against Pakistan, thus imposing their will upon a sovereign and independent nation and its judicial system, in order just to protect their co-religionist criminal. But sadly, when in the USA or in India, distinguished *Muslims*, the respected *'Ulama* and *Muslim* Brothers are sent behind bars for the alleged crime, which they are innocent of, and subjected to unspeakable and inhuman torture, the *Muslim* countries of the world are

powerless, even to raise their voices in protest for their own citizens and the fellow *Muslim* brothers of other *Muslim* countries. Thus it is apparent that at present there is not a single *Islamic* country in existence, which is capable or willing to organise the system of *the Jihaad* and to utilise it, for the protection of *Islam* and *Muslims*, when and where it is needed.

The third reason for the disorganised beginning of the present-day *Jihaad* Movements is, that presently there does not exist any well-organised, systematic, powerful, and financially resourceful and sound institutional body, which can provide regular training for *the Jihaad*, and with sufficient resources at their disposal to dispatch *the Mujahideen*, wherever and whenever they are needed.

Besides the above three reasons, one additional important reason is, that *Muslims'* psychological make-up has sunk to such a low level, that unless and until, the actual holocaust does not appear on their doorsteps, they are totally unconscious of the need for the training of *the Jihaad*. Therefore until recently there did not exist among *Muslims*, such a group of people who themselves are always mentally, physically and perceptively in the state of readiness for *the Jihaad*. While, the *Muslims* in every corner of the globe are constant targets of the *Kafirs* and the enemies of *Islam*. These enemies of *Islam* are even now conspiring day and night, for the destruction of *Islam* and *Muslims* at a global scale.

MISTRUST OF THE JIHAAD MOVEMENTS BY SOME MUSLIMS

Now when neither the blessings of *the Khilafah* is available, nor any possible government with the *Islamic* perception is in existence, nor any international organisation exists, which has a trained *Mujahideen* force and the resources to deploy them, nor *Muslims* themselves are aware of the need for the preparation of *the Jihaad*, then the only alternative for the *Muslims* of a specific area is to start the armed struggle themselves, and their determination to sacrifice their precious lives, then suddenly rekindles the long-suppressed and forgotten, but still extant passions and feelings of their *Imaan* and once their long suppressed power of *Imaan* takes hold of them, then preferring dignity and respect to the disgraceful slavery, they start *the Jihaad* with the most powerful of all weapons “*Trust in Allah ﷻ*”. In the beginning they are alone and without any (worldly) backing or support. They face the enemy with whatever they can lay their hands on, but soon *Allah ﷻ* bestows upon them the victory which he has promised, and in the battlefield, strange and inexplicable occurrences, strengthen the resolves of these bare-handed *Mujahideen*, and inspire other people to help them. But due to the lack of proper training, their struggle becomes long and hard, and occasionally some mistakes also occur. Furthermore, due to the lack of powerful support and backing, and the much needed resources in many a sphere, they could not counter the propaganda war waged against them, The weak organisational infra-structure, also present the opportunity to the enemy, to infiltrate these organisations and place their agents inside the organisation and the scarcity of resources, do not provide them the opportunities and the facilities, to inform the *Muslims* of the world., of their valiant actions in

the battle fields, of their brave performances, their amazing activities, and their successes and victories, against the extremely powerful *Kafirs*.

The consequence of these drawbacks result in the disillusionment of the *Muslim* thinkers, who perceive *the Mujahideen*, in the light of the *Badar* and the *Uhud* battles. Gradually these disillusioned thinkers turn against their own *Muslim* brothers, siding with the *Kafir* forces in their propaganda war against the *Muslims* and influencing the general *Muslim* public perceptions and opinions. On the other hand due to the prolonged period of *the Jihaad*, *Muslim* populace in the area of the armed conflict become weary and dejected, and gradually abandon their support and start seeking safe havens.

THE RESPONSIBILITY OF THE POLITICAL PART/ES AND THE RELIGIOUS ORGANISATIONS IN THE PREVAILING SITUATION

Whatever has happened until now, was the result of the prevailing circumstances, or was forced by the circumstances, but now *the Jihaad* and its training is not a new and alien concept among *Muslims*, as it used to be some fifteen odd years ago. Now here is a golden opportunity for *Muslims* to take advantage of the present favourable situation and circumstances, to acquire the comprehensive training for *the Jihaad* and to organise themselves to prepare for any future events, which are already moving like a storm towards them. In this conjecture the first step ought to be taken by the *Muslim's* religious, political and spiritual organisations, to incorporate, the fundamental perceptions

of *the Jihaad* and its training, as prominently as other principles, into their constitutions, manifestos, programs and curriculum, so that they can provide the *Muslim Ummah*, with a high calibre of personnel, preachers, and articulate learned men of *the Deen*, who could lead *the Ummah*, in time of war and peace. These trained forces ought to be capable of leading *the Ummah* in every sphere of their lives, may it be the religious duties such as *The Daily Prayers*, or the administration of the government, Whose most precious asset ought to be the *Imaan* and *Islam*. Their adherence to this most sacred and inviolable possessions would not permit them any compromises or barter for any other worldly gains and benefits. This highly motivated and disciplined force ought to have removed successfully, all the germs of cowardliness and apathy, which they might have been infected with. They ought to be the epitome of “Deeds before Words”. They ought to possess the gift of guiding and transforming a person, and fighting a disciplined enemy’s Army at the same time.

As these religious institutions, organisations and the *Islamic* political parties came into existence for the greatness, protection, promulgation and enforcement of *Islam*. As *the Jihaad* is also an important duty and a branch of *Islam*, then *the Jihaad* ought to be designated an important position in these institutions, organisations and parties, otherwise these institution and organisations will lose their awe inspiring presence, dignity and protection. If the system for instructions and training of *the Jihaad* is not in place from the on-set, and on the time of difficulties it is needed, then the untrained and disorganised *Mujahideen* will commit errors and mistakes, which would result in prolongation of the Movement’s struggle. Such a prolongment will incite the supporters as well as the opponents, to launch a ferocious

Anti-Jihaad propaganda, which would require enormous effort to stamp-out. In such a scenario, the weak and the spineless leaders will start to hide their faces from the rank and file members, and the slogans addicted rank and file members will avoid their leaders, resulting in the fragmentation of these organisations, while the rogue elements will use their weapons for despicable purposes, thus tarnishing the name of *the Jihaad*. Responsibility for all these unwholesome disasters will be squarely put upon the leadership of those organisations and institutions who are wasting this golden opportunity for the training and instruction for *the Jihaad*. Therefore, openly or secretly, collectively or individually, by every available proper means at their disposal, each and every person of these organisations and institutions ought to acquire the necessary training for *the Jihaad*, with the noble aims of obtaining the supremacy of the *Word of Allah ﷻ*. For the restoration of the lost dignity of *the Muslims*. For the protection of the oppressed and persecuted *Muslims* of the world. This opportunity ought not to be wasted which has been provided to us as a compensation for the unparalleled sacrifices of our *Martyrs*. Mistakes of the past Movements can be overlooked because they did not have the opportunity for the preparation and the training for *the Jihaad*, but history will not turn a blind eye to any failings hencewith, as now we have been bestowed with the opportunity by *Allah ﷻ*. Disregarding of this opportunity will be a grave collective error. May *Allah ﷻ* protect us from such a short-sightedness.

“The eyes of history has observed that era as well
When a momentary error is punished for centuries”

Insha'Allah, there is firm hope that the leadership of *the Muslim Millat* by observing the current world situation and the postures of the *Kufr* and remembering *Muslims'* Great History, will take advantage from this situation and fulfil their duty of leading *the Ummah*.

“Fine weather, abundance of water, fertile soil as well. One who doesn’t prepare his soil, what sort of a farmer is he”

THE NEED FOR THE JIHAAD ORGANISATIONS

It is essential for political and non-political religious organisations, to make the training for *the Jihaad* compulsory for all their members, while certain additional steps are also required, which will strengthen *the Jihaad* Movements, so it can be protected from every kind of malicious propaganda and conspiracy. These additional steps ought to be taken by those fortunate organisations, who came into existence during *the Jihaad* of Afghanistan, or in similar circumstances, or they are newly re-organised and are solely committed to *the Jihaad*, and their activities on the ideological plain is not confined to any particular region, their brave *Mujahideen* will go anywhere, and will risk their lives and limbs to support *the Mujahideen* of that particular region. These kinds of organisations are badly needed all the time, while at present when *Muslims'* blood has become the cheapest commodity and the dignity of *Muslims* has become a laughing matter. The need for such rapidly deployable and versatile forces becomes much greater, these organisations are now more important than the air we breathe and their existence is a great Blessing.

Today the oppressive hands of the *Kafirs* are held in check in many areas by the *Muslims*, because by the *Mercy of Allah ﷻ*, the fear of the *Jihaad* Movements has engulfed their hearts and minds. If today (*Allah ﷻ* save us) these Armed Organisations were not in existence in the midst of *Muslim* communities and if these *Mujahideen*, for whom their faith is more precious than their own lives and who do not hesitate to sacrifice their lives for this noble cause, then the *Masjid ul Aqsa* would have been converted to the Solomon's Temple a long time ago. The Bosnian solution would have been dealt with by now. Somalia would have been under the American yoke and Russia would have been slaughtering the *Muslim* population, in and around Moscow, in order to take revenge for their defeat and the heavy losses in Afghanistan. The destruction of the *Babari Masjid* ³ would have been re-enacted in many parts of India. The racist Hindu organisations of India, Shiosina, Bajrang Dal, Vishwa Hindu Pareshad, RSS and Bharatya Janta party would have been spilling the blood of millions of *Muslims*.

The hearts of the *Kafirs* are burning with hate and animosity for *Islam*, but they are frightened and scared stiff of the same people, whom they have labelled as 'the fundamentalists' and 'the extremists'. These *Kafirs* are not scared of the *Islamic* leaders because they know well, that these so-called leaders could be bought over a goblet of alcohol. They are not afraid of the Armed Forces of any *Islamic* country, because they know that these forces are constrained by their Heads of States. The *Kafirs* only fear the blasts of 'those bombs which are detonated at the Israeli army's installations and barracks. They are scared of those mines which blasts the Indian army's vehicles. They are

³ This *Masjid* was destroyed by the Indian extremists.

frightened of the restriction enforced upon Amarnath Yatra ⁴, which shook the whole of India. They fear a blind holy man like *Umar Abdul-Rahmaan*⁵ who dared to speak about the *greatness of Islam*. They are afraid of those *Muslim* youths of Europe who openly stroll the streets of London and Paris wearing military clothing and are eager and anxious to participate in the defence of Bosnia. They are scared of *Shamil Basayev*⁶ who with a handful of *Mujahideen* had forced the whole of Russia to their knees. Their hearts are filled with awe of *General Dudayev*⁷ who reminds them of *Imam Shaamil* ⁸. Their minds are disturbed with the thought of those unknown *Mujahideen* who forced the Americans to pack their bags from Somalia. They are frightened of those *Muslim* daughters who somehow transport weapons to *the Mujahideen* in Kashmir, Palestine and Bosnia.

Perhaps these words might seem to you an exaggeration, but if you travel around the world and mingle with the *Kafirs*, and read their thoughts and observe their bewilderment, then you will believe that whatever little protection *the Muslims* enjoy, the apparent cause, is these brave and courageous *Mujahideen*, are the target of scorn by our own as well as the outsiders. In this conjecture we can present two great enemies of Islam as an example.

⁴ A Hindu religious procession.

⁵ A distinguished blind 'Aalim, presently in a US jail on trumped up charges.

⁶ Leader of *the Mujahideen*, who successfully carried out *the Jihaad* inside Russia.

⁷ Leader of *the Mujahideen* in Chechniya, recently assassinated by the *Kafir* Russians.

⁸ The great leader of *Muslim* of Russia who raised the flag of *the Jihaad* against the then Tsarist Russian Empire.

PERTURBATION OF THE USA

Guess for yourself, the Soviet Union possessed 30,000 atomic weapons, most of them were directed at the United States, in order to eliminate this dangerous situation the US government has established an intelligence organisation called the CIA with a budget of billions of dollars, they are provided with every conceivable material and training facilities for espionage and subversive activities, Now after the disintegration of the USSR, there is still no reduction in its budget nor in its staff, because now the US proclaims, that though the threat from the Soviet Union has disappeared, the danger of *Islamic* Fundamentalism is increasing, therefore the CIA is needed more than ever. As a result of this policy, the arrest and false prosecution of some prominent *Islamic* leaders in Europe and America in the past couple of years, is the handy work of this secret intelligence organisation.

There is no doubt in what the US has perceived, the *Islamic* Movements are gaining strength and popularity very speedily. They are increasingly posing a threat to every enemy of *Islam* and as the leader of the world's *Anti-Islam* powers is currently enjoyed by the US, therefore the US government conceives itself to be the opponent of the *Islamic* Movements. Whereas the United States is not a specific target of these Movements, their targets are only the *Anti-Islam* powers. If the US government abandons their *Anti-Islam* attitude and policies, then the US would not be a target of the *Islamic* Movements.

As for all those acts which the US had instigated in the past, pertaining to the suppression of *Islamic* Forces and Movements, which she is still actively pursuing, do not cause any damage to the Forces of *Islam* or the Movements. On

the contrary their strength and popularity is increasing. Perhaps the US realises that her action to suppress the *Islamic Movement* has backfired, but she is in a state of confusion and does not know what to do.

The pretender of winning the cold war against the Soviet Union and currently proclaiming to be the only superpower in the world, is in a state of confusion on the issue of *Zsfamic Movements*. This perturbation is echoed in the speech of pro-Jews President Bill Clinton,' which he delivered on the ceremony of Jordan-Israel peace accord.

'*Muslim* extremists, you will never succeed, you will never be allowed to succeed. You are the past, not the present and the future'.

Apparently, these words are an unsuccessful attempt to portray a false sense of self-confidence behind which lie the expression of her manifest confusion. Through these words President Clinton had vomited in public his *Anti-Islam* feelings which had been choking his pro-Jewish heart.

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا خَفِيَ صُدُورُهُمْ أَكْبَرُ ﴿١١٨﴾



(TRANSLATION) HATRED HAS JUST APPEARED FROM THEIR MOUTH, AND WHAT THEIR HEARTS CONCEAL IS FAR WORSE.

SURAH AALI IMRAN:3
AL AAYAH 118



Recently, perturbed by the growing power of the *Islamic Movements*, a member of the United States Congress made an explosive revelation that “if the smuggling of the atomic material is not curtailed, then soon the atomic weapons will be in the possession of *Muslim* extremists, and these weapons will be directed towards the United States”.

THE INDIAN GOVERNMENT AND THE ANTI-ISLAMIC POLICIES

On the other hand a self-proclaimed mini superpower, a country whose stench of idolatry and racism is suffocating mankind, India, is gradually posing a grave threat to the millions of *Muslims* in Bangladesh, Pakistan and Maldiv Islands, is scared stiff of the *Islamic Movements*. In the recent past she has reactivated her dormant program of *Muslim* cleansing from India. Until now India has murdered forty thousand *Muslims* in Kashmir and in the length and breadth of India more than eight thousand *Anti-Muslim* violences have been instigated. It includes those violences, in which the police drag the innocent *Muslim* youths from the safety of their own homes and sprayed them with bullets, their bodies were thrown into the seas and rivers. May it be Eastern Punjab or Western Bengal, Uttar Pradesh (UP) or Behar, since the division of the sub-continent up until now, thousands of *Masajid* have been destroyed. Shiusina's eunuch like chief. Baalthakre has already enforced the restriction upon *Muslim* pilgrims leaving from Bombay to the Holy City of Makkah for the Hajj . As a result of this obnoxious restriction, for the past two years the Indian government was unable to send pilgrims to Saudi-Arabia from the ports of Bombay. Rashtarva Sevak Singhs' (RSS). Rajju Bhayya has declared shame&sly that “there is no

place for *the Muslims* of India, but Pakistan or Qabrastaan (graveyard)“. Second general of Vishwahind Prishad, Ashoke Singhal, after destroying *the Babari Masjid*, is now openly declaring on oath, to destroy the *Masajid* of Kaashi and Mathra in the city of Banaras. If this year and the year before the Amarnaath Yatra would not have been curtailed by *the Harkatul Ansaar*, then by now these two historical *Masajid* might have met the same destruction as did *the Babari Masjid*, but as a result of this affective action of halting the Amaraath Yatra, after the destruction of *the Babari Masjid*, which Allah ﷻ has bestowed upon *the Harkatul Ansaar*, the ministers of the central government of India, had to travel to Kaashi and Mithra and were forced to protect these *Masajid*, whereas *the Babari Masjid* was demolished under the supervision of these same ministers.

Hindu men aside, even the Hindu women are openly declaring of their intentions of chanting their religious slogan of hari rama in all the *Masajid* of India. Hundreds of thousands Hindus attend regularly the hysterical speeches of Uma Bharti and Sadhvi Rutumbhara and then defiantly and openly, participate in their idolatrous, *Anti-Muslim* joint resolutions. Today *Muslims* of India are living with the same fear and oppression, in which *Muslims* of the Soviet Union had lived for a long time, For *Muslims* of India, who were the masters of this country in the past, the future seems bleak.

Bharatya Janta P a r t y (BJP), most o f whose leaders including Krishna Lal Advani are those who migrated to India after the partition, and who are the extreme racist leaders, are slowly and gradually occupying the seats of power. Besides occupying the seats of government in important states, such as Gujraat, Maharashtar and

Rajasthan, they also govern Delhi, and the prediction is that in the 1996 general election they might obtain enough votes to take charge of the central government as well' ⁹.

In Uttar Pradesh during the term of office of this party and under the personal directive of its prime minister Kalyan Singh, *the Babari Masjid* was demolished, and the Supreme Court of India sentenced him for one day only for such a heinous crime, yet the judiciary still proclaims to the world that "the courts of India are an independent entity, and free from religious bigotry, and the protectors of *Muslims'* rights", while they have provided the proof of their hollow independence and their false integrity to the whole world, by delivering the verdict of the one day sentence to Kalyan Singh.

Just recently, the Supreme Court of India has delivered a most oppressive judgement, by recommending to the government, to enforce a common civil code for the whole of India, the purpose of such a directive is, that *Muslims* of India can not perform their marriages, can not settle their family problems including divorce and any other transactions according to *the Revered Sharee'ah of Islam*, but they will be forced to accept the Hindu religious laws because they have committed the crime of living in India.

Among many a mischief s and bad intentions behind this oppressive recommendation, one mischief and ill-intention is that Hindus perceive as a threat *the Revered Sharee'ah of Islam* of multiple marriages. They view it as the main cause

⁹ This advanced warning is now a fact and the BJP has formed the government in India. May *Allah* ~~be~~ shower *His mercy and blessing* upon the Author.

of the population growth of *Muslim* community of India, and this threat cannot be tolerated, thus by enforcing a common civil code, *Muslims* will be forced to marry once only, against their religious beliefs and the *Revered Sharee'ah of Islam*. Recently Professor Vijay Kumar Malhotra, the BJP's member of the Indian assembly, has revealed in the senate "that *Muslim* population is increasing and *Muslims* from Pakistan and Bangladesh are taking residence in India". There are hidden agendas behind this statement. India's worsening economy and her financial near-bankruptcy is a well-known fact. Among the countries of the world, India alone is a country where millions are starving, millions have no shelter and are sleeping rough on the street pavements, more than One hundred and fifty thousand are disabled people, and the highest proportion of Aids victims are the Indian. Even the dogs of India are short on bones.

As a matter of fact, the citizens of Pakistan and Bangladesh are much better off than the citizens of India, and the remnants of the *Islamic Compassion*, still do exist in these countries, which do provides some cushion to the populace of Pakistan and Bangladesh, while such virtues do not exist in the Indian society. In view of these facts, how it is possible, and what incentive does India offer, to the people of Pakistan and Bangladesh to reside in India.

The Indian Ministry of Interior (Home Office) has issued a list of a few thousand names of those *Muslims* who did not return to Pakistan after entering India. But a close scrutiny of these figures will reveal, that most of the names quoted in the above list include those people who are engaged in the smuggling trade, and who entered India with one passport and left India with a different passport,, Thus the list could not disclose their departure from India. Some of the names in the list include those women who got married with a

suitable spouse, thus their departure from India does not appear in the list of those who have departed the country. Beside these two situations, no sane and intelligent person would choose to travel from abroad with the intention of permanent residence in India. India is a country where millions of people are yearning to leave their motherland and are actively and eagerly seeking the ways and means to go abroad. In contrast the Pakistani Ministry of Interior alone has a register, which contains two hundred thousand names of the Indian citizens who have applied for residence in Pakistan.

Hinduism and the evils of idolatry has made India a totally unacceptable place for permanent residence, whereas not long ago India was known as 'the Golden Bird', when under the *Muslim* rule there was peace, harmony and affluence. Now India is the one and only country in the whole world where on average ten or more women are burnt alive every day, because of the lack of dowry money. Where a proportion of the female population has declined to such a level that just the mention of it causes shame. From India, obscenity is exported to the rest of the world. Where people sacrifice their lives for a few pieces of silver. Where the streets and market places stink with the odour of alcohol. Where dignity and humanity is auctioned openly. If there is any goodness in this country then it is because of the pious *Muslims* of India and because of their piety and devotion to *Islam*, India is mentioned in the *Islamic* world with respect. Due to Indian *Muslim's* virtuous abilities and honesty, India's good name is maintained in the world. The aims of Professor Malhotra's deplorable incitement is none but to cause grief and pain to the *Muslims* of India, and under the cover of this accusation the hidden agenda of filling the jails of India with the Indian *Muslims* and to destroy the fabric of *Muslim* communities in India is transparent, otherwise

Professor Malhotra is fully aware of the situation in his own country.

In addition to the above-mentioned facts, India has introduced for many years, a blind and the most draconian law called Tada, under this anti humane law, sixty thousand *Muslims* were put behind bars, without any trial or recourse to the courts. Under this despicable law, prominent and distinguished figures and pious, holy learned men of *Islam* were thrown into the jails, where they are still awaiting their fate. They have not been allowed any bail applications, nor have they been allowed to retract their confessions, which were obtained under torture by the police. The police have been granted a carte blanche, to hold any one they like indefinitely, in their oppressive prison cells.

In the guise of the 'Anti-Terrorist Act' many a *Muslims'* *Madaaris* were levelled to the ground. The world renowned academic institution of *Darul-'Uloom Al Nadwa* was raided. Many an *Islamic* political parties in Karnatak and Tamilnadu were declared unconstitutional.

Presently, there are two kinds of political parties in India, some are openly *Anti-Islam*, who perceives every Indian *Muslim* as an agent of Pakistan and her intelligence service ISI, and who do not want the presence of Indian *Muslims* in India. Among such political parties (to name but a few) are the BJP (RSS), Vishwa Hindu Parishad, Shiusina, and Bajarangdal arc at the top of the list of *Anti-Muslim* racism. It is worth remembering that some of them are military extremist organisations operating under the banners of political parties.

Some of the political parties are those who openly support *Muslims* of India. Among them are the Jantadal Party and

Samajwadi Party are prominent. While the Congress Party, CPM and other parties have chosen the middle ground. They have appointed some groups to oppress *Muslims*, and the *others to apologise to *Muslims*, but among the rank and file members of the party, there do exist a number of racist and *Anti-Islam* elements. Even the Prime Minister Narsimha Raw ¹⁰ was affiliated to the dangerous RSS for a considerable period and whether the Congress Party or the Jantadal, the spouses of their leaders vote for the BJP as a religious obligation.

The secret intelligence agency of India's RA, includes many a racist and extremist Hindu ideologue amongst its staff. Thus among its regular staff, not a single *Muslim* could be found. However some Hindus are using *Muslims* names for their cover. According to the government's statistic *Muslim* accounts for more than 11% of the population, while in the government employment the percentage of the *Muslim* employees is less than 1%. As a matter of fact *Muslim* population in India is considerably more than the official figures portray.

An analysis of India reveals, that her secret agencies (and more than forty years in power, out of a total of forty five years of Indian independence) the foxv Congress Party, have devised a strategy of handing over 'the power to the racist BJP. While in government the BJP according to her *Anti-Muslim* manifesto, will embark upon the genocide of *the Muslim* population in India and Kashmir and thus force the remaining *Muslims* to total subjugation. When such a course would be in full swing, then naturally the whole

¹⁰ He is no longer the prime minister of India due to the heavy losses in the recent general election of the Congress Party.

world and specially other *Muslim* countries will protest vehemently, which would provide the golden opportunity for the Congress to topple the BJP from power and assume the leadership of India. The whole world would applaud Congress for getting rid of the racist maniacs and their atrocities and genocide. Such a cunning strategy will serve the dual purpose. To get rid of the Hindu opposition parties and to have a submissive *Muslim* population. Under this devilish programme the Congress is on the one hand, loosing her strength and support deliberately, while at the same time providing every facilities and opportunity to BJP to from the next government, so they could carry out *Muslim* cleansing in India and Kashmir, which is in the short term will bring back the Congress Party to the power and will make them the undisputed and dominant party in government for decades to come. Many an element of this conspiracy are already in place, but furtherance of this conspiracy is suddenly halted by the threat of counter attack by the armed *Islamic* Movements, which has already been demonstrated by one organisation by halting the Amarnath Yatra.

We should mention here an important fact, that in order to annihilate *Muslims* from India following the example of Spain, a process of brain-washing and thought corruption is already being carried out on a vast scale. For example through various channels the following misinformation spread:

1. *Islam* is a branch of the Hindu religion

2. *Muslims*- also worship, like Hindus the sholang¹¹ نَعُوذُ بِاللّٰهِ

Hajar ul Aswad has been compared as a reproductive organ of god.

¹¹ Hindu gods' reproductive organ.

3. The new generation *Muslims* are inferior to hereditary *Muslims*. to cover-up their abominable and inhumane caste system and in support of such an abominable propaganda the present turmoil in Karachi is cited.
 4. *Muslim* Mughal King *Orangzaib 'Aalamgeer*, murdered millions of Hindus. He would not eat breakfast until he burned 150,000 Zannars ¹² and he converted Hindu temples into the *Masajid* and the *Musalla* .
 5. Indian *Muslims* should convert to their original fatherland religion, as *Islam* is an alien religion brought from outside ¹³.
 6. *Islam* is a religion that teaches lustful conduct and allows them carnivorous consumption and more than one matrimonial relationship ¹⁴.
- Incessant bombardment of these propagandas, coupled with the lack of the learning of the *Teaching Of Is/am* in depth, and unavailability of any channel for countering these hateful campaigns, the *Muslim* laity sometimes become confused, while at other times they fall under their spell as they are unable to refute these obscene propagandas, whereas many a *Muslim* have accepted these blatant lies. Some of them were brainwashed by these huge obscene

¹² String of rope which is a symbol of the Hindu religion.

¹³ They deliberately leave out the fact that Hinduism is also an alien religion.

¹⁴ The truth of the matter is that *Islam* has permitted four wives with strict conditions and for the benefits of the mankind, while the whole world has opened the door of promiscuity by allowing the freedom of unlimited extra marital relationships, thus removing the protection provided by the bounds of marriage to women.

campaigns and under these influences they spread such profound insults to other *Muslims* that **نَعُوْذُ بِاللّٰهِ** *Allah* **عَلَّاهُ** and Waam and Rhagwan are the same.

With sadness and grief one can observe in India today, that the Hindu religion is synonymous with senseless obscenity only and whose purpose is not the reformation of a human being nor the rectification of the society nor the improvement of the moral and the ethical values of mankind, but the essence of this religion is based solely on self-interest. Whoever gives you anything he is your god, worship him. Subjugate to whoever is powerful, thus harm will not come your way. Trample upon whoever is weak and unfortunate, because he is your share of the booty.

The whole history of the Hindu religion revolves around women and money. Every historical war was waged because of a woman or because of money. Ramayin and Mahabharat which are the Hindus' sacred books are full of these episodes and tales. Such as how the King of Lanka, Ravan abducted Ram Chandarjee's wife Seeta, and how Ram endeavoured to regain his wife for fourteen years, and how at long last and after a bloody war he succeeded in her repossession. Bhagwan Kirshna used to steal butter in his childhood and used to chase girls, and so on. Hindus do not have a specific god. A large number of Hindus visit the shrines of *Muslim* Saints and offer presents to their graves, believing it to be their religion, assuming that these Saints will fulfil their needs. These Hindus who live on false piety and beg to everybody, in reality they do not have any religion. They are the ones who, upon experiencing the kind-heartedness and generosity of Muhammed bin Qasim¹⁵

¹⁵ First-century leader of the *Mujahideen* who liberated parts of India from the evil practices of Hinduism.

were willing to designate him as god. They have slavishly accepted the subjugation of *the Muslim* Liberators and rulers for centuries. They are now the rulers of India only because of the 'British conspiracy' and due to the consent of those *Muslim* leaders who were the agents of the British, and the enemy of *Muslims*.

As soon as the Indians were given the opportunity to rule a big country, they have changed their tune. With the false feelings of majority and power, they are now looking down upon the Indian *Muslims* who's shoes they used to shine up until yesterday. They are blatantly proclaiming the Hindu religion as the world's oldest religion and are attempting to defame *Islam* and falsely exaggerate their baseless religion.

"after the division of *the Muslims* into four separate entities and countries, *the Muslims* have lost their unity and strength. These four countries are far apart and there is no cohesion amongst them. *The Muslims* of Pakistan, Bangladesh, India and Kashmir are strangers to each other and are the victims of the Indian conspiracy. Kashmir has been proclaimed by India as her integral part. The existence and progress of Pakistan is a thorn in the eyes of India. India is hell bent to make Bangladesh her own colony, while the Indian *Muslims* are the most oppressed human beings. And the voices of their protests are silenced by the chants of 'our internal affairs'. It means that *Muslims* of India are dying yet they cannot scream, Their lives and *Imaan*, both are under threat but no help or friends are to be found all around.

The other painful side of this situation is, that while India is presenting her baseless religion with extreme exaggeration, *Muslims* are presenting their great and *the Majestic Deen* in the deflated form. It cannot be ascertained whether this is

due to the circumstances or due to the weakness of their *Imaan*, or due to the unawareness of the real *Islam*, or due to their eagerness to be a tool of the enemy, nowadays in India, a new generation of *Muslim* thinkers, intellectuals and ideologues have appeared at the scene, who are presenting a totally distorted picture of *Islam*. They are portraying the shining past of *Islam* in an apologetic and guilt-ridden manner. As though **نَعُوذُ⁴** our ancestors have committed some grave crime by implementing *the Jihaad* and these hapless writers and intellectuals are full of shame for this so called crime of their great forefathers and are forced to apologise before their idolater Hindu masters.

The chief amongst these authors is Mr Waheeduldeen Khan, who has achieved the parity with Mirza Qadyani, Chakralvi and Parvaiz in distorting *Islam*¹⁶. He is the infamous author who has issued *the Fatwa* that “Ghandhi has opened the doors of *the Ijtihaad* “which *Muslims* have abandoned since the fourth century *Hijri*. He is the obnoxious man who has incited the Indian *Muslims* of not committing the sin of defending themselves, when the armed Hindu rioters are burning, looting and attacking *Muslim* villages, instead they should stay in their homes and recite the *Verses of the Holy Quraan*, while they are being slaughtered one after another. And when the *Babari Masjid* was destroyed in India the whole *Muslim Ummah* was in agony, *the Muslims* were displaying their anger and extreme distaste according to their abilities and strength, which made Waheeduldeen Khan mad with anger and he started lecturing *Muslims* not to vent their anger and distaste to the destruction of the

¹⁶ Mirza Qadyani and Pervaiz are the two *Murtids* and the self-designated *Nabees* **نَعُوذُ بِاللَّهِ** and Chakralvi is the person who propagates against the validity of the *Ahadeeth of Allah's Last Rasool* ﷺ.

Babari Masjid, because the destruction of the *Bahari Masjid* is a natural phenomenon and an act of pre-destination and should not be grieved. He is the person, who appears on TV regularly, and tells the viewers, that *the Mujahideen* who are sacrificing their lives in Bosnia, Kashmir, Tadjikistan and Afghanistan are spreading anarchy and terrorism and that *the Jihaad* is presently not in progress anywhere in the world and it is sinful for *Muslims* even to think of *the Jihaad*.

In the footstep of Waheeduldeen Khan is the learned man of *the Islamic* teachings, Maulana Akhlaq Hussain Qasemi, who on his own admission disagrees with Waheeduldeen Khan in certain issues, but according to him all the battles of *Allah's Last Rasool* ﷺ were, either defensive in nature, or they were not battles at all, but were the deputation of peace. Similarly some *Muslim* intellectuals are engaged in research on the subject that نَعُوْذُ بِاللّٰهِ what ever *the Holy Quraan* contains, the same is to be found in the books of Hindu religion, Ramayin and Mahabharat. Thus a recent new research by the name of *Surah Fatihah* and Maha Mantar has been published and its *Muslim* author received a doctorate degree.

It seems that the racist Hindu's programme of making India Akhand Bharat and Ram Rajyah¹⁷, cleansing of *the Muslim* community in India, following the example 'of Spain, has the support of some *Muslim* cronies, thus these so called writers and intellectuals are preparing the ground, and doing their utmost to remove every remnant of *the Jihaad* from the hearts and minds of the Indian *Muslims*. They are attempting to sow the seeds of bad faith in the hearts and minds of *the Muslims* of the world, against *the Mujahideen*. So when the Muslim-cleansing operation is put into practice,

¹⁷ A pure Hindu nation.

Muslims of the world would not offer any resistance.

After long and thorough deliberation and giving all the benefit of the doubt, we could not find any other reasons for these *Anti-Is/am* rhetoric and propaganda from these *Muslim* authors. After having read all the above situations the reader ought to have glimpsed the current state of India, and the Hindu's objectives, as well as the persecution of the Indian *Muslims*. But suddenly and against the perception, of the Hindus and the intelligence assessment of their secret agencies RA, IB, and CBI, the awakening of the Indian *Muslims* has shattered the Hindu's dreams, Although they haven't ceased their actions nor have they changed their policies, they are realising now, that *the Muslims* will not be eliminated with such ease as Lal Kirshna Advani, Jug Mohan, Baal Thakre, The Sangh Dynasty and Ashok Singhal have assumed. The conception of the Indian government that the *Muslims* of India are "burn out logs" was wishful thinking, and they are finding out to their incredulity that there still are enough sparks of dignity left in the hearts of the Indian *Muslims* that can turn in to flame at any moment, and can turn all their plots into ashes.

The Indian secret services were aghast, when they found the evidences of the Indian *Muslim* youths sacrificing their precious lives inside Kashmir. They also learned from some of the captured Indian *Muslim* youths, who told them without hesitation that they are fighting the Hindus after realising the bleak future of the Indian *Muslims*, and the lack of protection for the Places of Worship, thus they came to Kashmir to fight the *Kafirs*. In addition the government have found the evidence that the *Harkat ul Ansaar* enjoys wide support in every corner of India. They also found recorded cassettes of the leaders of the *Harkat ul Ansaar*. Millions of these cassettes are now successfully being

distributed in India. The Indian government is well aware of the fact that the Indian *Muslims* have seen the danger at the eleventh hour, which was to befall upon them.

The biggest loss to the morale of the Hindus was the successful operation of the *Harkat ul Ansaar* in curtailing Amarnath Yatra in Kashmir. This triumph has made it abundantly clear to the Hindus, that *Muslims* of India are not orphans and helpless, but other non-Indian *Muslims* are also concerned about the well-being and the protection of their brothers in India, and will take any necessary steps on their behalf.

After witnessing the growing awareness and heartfelt commitment to the *Jihaad*, the great intellectual and thinker of the *Islamic* world *Hazrat Maulana Sayyad Abul Hasan 'Ali Nadvi* دَامَتْ بَرَكَاتُهُمْ has referred in one of his sermons, that The Indian *Muslims* should not despair, "*Insha'Allah*, No one will be able to eliminate their existence in India", indeed on the contrary, in the future *Muslims* will hold the reign of power. The prophetic words of *Hazrat Maulana Sayyad Abul Hasan Nadvi* دَامَتْ بَرَكَاتُهُمْ are an evident reference to a bright future. Words of such an eminent intellectual and widely travelled Saint, are definitely not based upon over-optimism or on passing emotions, on the contrary *Hazrat Maulana's* acumen to understand and analyse the situation is a special gift which very few possess.

There is no doubt that during the past forty years the Indian *Muslims*, have been administered with heavy doses of tranquillisers, so that their conscience and awareness lay dormant. Many encroachments were made upon their *Imaan* and their lives. Their economy was seriously mutilated. Various steps were taken to transplant self-

confidence with low morais. *The respected 'Ulama* and the religious leaders were replaced by corrupt and bent leaders. These opportunist leaders have played such an active part in the fragmentation of the Unity and strength of *the Muslims*, that perhaps the fascist Hindus could not do any better-themselves. In spite of all this, now *the Muslims* of India are once again looking up at their shining past. Aware of the impending danger and preparing themselves to face the situation and their passion for *the Jihaad* and the desire for *the Martyrdom* is becoming alive once again. And it is also heart warming comfort to them that by the Blessing of *Allah* ﷻ they are receiving the external support and assistance in their struggle.

SCHEMES IN RUIN

After a rather detailed survey, we return to our main subject, that the blasphemous powers have reached the zenith of their hate and enmity towards *Islam*. The perception of their intellectuals has reached an epidemic proportion, that *Islam* and *the Muslim Ummah* 's success is the last and the biggest obstacle to the American, European and Zionist interests. And the conviction of their ideologues has forced them to believe, that *Islam* is a cancer for the world, thus it must be jointly eliminated. Yet they have been halted. They are dying to implement their desires, because the policies they have pursued up until now against *the Muslims*, are only a tiny fraction of what they have in store. Why? Events indicate that they are afraid from these non-establishment *Islamic* powers, whose roots are taking a firm hold globally. They are frightened of these youths who prefer a celestial bride to the wine and women of the west. They are scared of these brave ones whose slogans is "our path, our way is *the Jihaad, the Jihaad*". They are afraid of these travellers on the path of the Truth and the equity, who

pass through countries and frontiers not in search of wealth or property but for the protection of *the Muslims*.

Today the US and Europe are trying their hardest to give an impression to *the Muslims*, that the fundamentalists and *the pro-Jihaad Muslims* are to be blamed for all the troubles of *the Muslim Ummah*, while the truth is that because of *the Mujahideen*, *Muslims* are protected from many impending sufferings and holocausts. If, *Allah* ﷻ forbids, this strong *Muslim* defence line was not in its place, then one trembles at the thought of the magnitude of violence and barbarity that would have befallen upon *the Muslim Ummah*.

Figure it out for your self, the total control of the oil wealth is in the hands of *Muslims*. Can that be tolerated by the US and her Zionist allies? The construction of thousands of *Musajid* across the US and Europe and the establishment of big businesses by *Muslims* would not have been viewed with alarm? The emergence of independent *Muslim* States after the break-up of the Soviet empire would not be a bitter pill for them to swallow? The establishment of pure *Islamic* administrations in Afghanistan and Sudan would not have caused them nightmares? The spreading of the light of *Islam* from East Africa towards the whole continent of Africa would not have been extremely painful to them?

Without exaggeration, the reality is that the mere existence of *Muslims* and *Islam* is intolerable to the enemies of *Islam*. They know the past full well. They know very well what has happened to their powerful ancestors in the hands of *the Muslims*. They would like to eliminate the past repeating itself in the future. To prevent it they have worked hard for a long period, to rob *the Muslims* of their *Khifafah*, their Unity and *the Jihaad*. Promoting the alien concept of nationalism and patriotism, *Muslim* unity was fragmented

and the stage was nearly set for the termination of *the Muslims* and *Islam*. Another link in the chain of this conspiracy fell into its place when the physically free but mentally enslaved, western educated and trained, the cowardly corrupt, addicted to pleasure and the puppets were installed on the seats of power in *every Islamic* country. Now the stage is fully set, then suddenly *the Jihaad* in Afghanistan blossomed, and in no time the old *Islamic* movements were organised and new organisations came into existence, the scattered Diaspora were once again united. Bare hands were holding weapons. Those who were yearning for the training for *the Jihaad* were trained. The fragrance of *Martyrs'* and *Martyrdom's* memories was spreading amongst *the Ummah*. The legends of the chivalries of their predecessors were re-enacted in the present. In the darkness of conspiracies, Afghanistan appeared as a bright light. In that light *the Muslims* were able to distinguish between friends and foes. It has guided *the Muslims* to the path of *the Jihaad*, which had been buried deep under the rubbles of misinformation and conspiracy, but once the path of *the Jihaad* was rediscovered, they realised that through this path protection from the enemy could be secured and the enemy could be annihilated.

It is also a fact, that *the Muslims* did not take full advantage from Afghanistan as they should have, but whatever the benefits were obtained, it is still الحمد لله¹⁸ a great Gift of Allah ﷻ. During *the great Jihaad*, from the middle-east to east-Asia and from Europe to Africa, a new life has been breathed into the Movements of *Islam*, and all the hopes of

¹⁸ All and every genuine and ever lasting praise is for Allah ● ﷻ alone.

those who were dreaming the complete demise and decline of *Islam* are biting the dust.

OLD POACHERS NEW WEBS OF DECEIT

Anti-Islam forces did not give in even then, now the old hunters have entered the hunting ground with new nets. Their policy-making gurus, lay awake at night scheming up every conceivable web of deceit. As an Arab *Mujahideen* leader has quipped, that while *Muslims* turn their lights off and sleep peacefully, their enemy turns their lights on and ponders over their predicament.

But now one can detect a slight difference in their approach. For a long time the consensus amongst them was, not to offer any concessions to *the Muslims* and to suppress and extinguish every voice of *the Muslims* protest with brutal force. Now they are forced to give some concessions, they are willing to take a small risk in order to avoid the bigger catastrophe. Therefore they are offering a whole chunk of Palestine on a plate to Yasir Arafat, so as to pre-empt the ferocious onslaught of *Hammass*, the true *Islamic* organisation. *Insha'Allah*, these tactics will backfire badly as did the previous ones. We have already predicted after the Palestine-Israel pact, that *the Jihaad* for Palestine in the true sense, will now commence. But here we want to emphasise the point, that the fear of *the Mujahideen*, is forcing the *Kafirs* to change their spots and to abandon the dream of total annihilation of *Islam* and *the Muslims* and it has compelled them to look after their own skin.

THE NEED FOR THE REORGANISATION OF THE ARMED WING

Now when the only apparent mean to safeguard *the Muslims* globally, are *the Mujahideen* themselves, whom the enemy of *Islam* are shamelessly labelling as the extremists, terrorists and fundamentalists, then it is paramount that *the Jihaad* Movements should strengthen its organisational structure on a very sound footing, and to provide the highest standard of training to *the Mujahideen*, so they can fulfil the obligation of *the Jihaad* effectively and to instil in the heart of *the Mujahideen* the highest standard of moral and ethical character and by making them aware of those undesirable traits, which would weaken *the Jihaad* or *the Mujahideen*.

The Mujahideen should always bear in mind that through *the Jihaad* they are protecting *the Muslim Ummah* and by virtuous ethical characters they are protecting *the Jihaad*. In other words *the Jihaad* is required to protect *the Muslim Ummah*- -and for the protection of *the Jihaad*, some special virtuous deeds, and exemplary behaviour are the pre-requisites. To confront the enemy in order to hoist the Word **Of Allah** ﷻ and to safeguard *the Muslim Ummah*, to protect *the Jihaad* from the so called *Islamic Governments* and from one's own inner-egoistic and animalistic forces as well as the evil of satan, are the most important responsibilities of *the Mujahideen*. Slight disregard or a moment of carelessness regarding these responsibilities could be a devastating loss to the whole *Muslim* community.

The Mujahideen must never forget that Allah ﷻ has resurrected this great gift of *the Jihaad* collectively for them.

The Jihaad has always been and will remain in existence, but the special manner and the circumstances in which *the Jihaad* has presently commenced, is a very Special Favour, which Allah ﷻ has bestowed upon us. Now by the Grace of Allah ﷻ, the application of *the Jihaad* has spread in such an affective and coherent manner, that it is beyond the power of the world to halt its forward march. But the responsibility of protecting *the Jihaad* from the ill-repute and the weaknesses, lies squarely on the shoulders of *the Mujahideen*, whom Allah ﷻ has chosen for this Majestic duty.

THE DANGER FOR THE JIHAAD ORGANISATIONS

The gravest danger facing *the Mujahideen* are those governments, who are occupying the seats of power as a consequence of the manipulation of *Anti-Islam* forces, or due to the discord and disunity of the *Islamic* political parties, or by the inertia and the disinterest of *the Muslim* population. These ideological slaves of western ideology and totally devoid of any passion for *Islam*, will go to any length to preserve their power and their throne. These opportunists will not hesitate to use the good name of *Islam* for their inferior motives. They will adorn their heads with the white *Islamic* cap or wear Dopattah¹⁹ they will visit *Masajid* and shrines, to disguise their true colours, but as soon as they received the signal from their *Kafir* masters, they change their spots and blatantly disassociate themselves even from

¹⁹ Scarf for *Muslim* women.

the fundamentals of *Islam* and do not miss any opportunity to assure their *Kafir* masters of their undying loyalty and gratitude. They will issue *the commandments of sending the bulldozers*, to demolish *Masajid*, they will destroy *Madaaris*, they will openly tear up any constitution to pieces. Based upon the fundamentals of *Islam*. They will turn their back from the basic principles of *Islam*, by declaring Values of *Islam* as Mullaism and retrogressive. These alive and kicking hypocrites, pose the greatest threat to *Islam* and *Muslims*.

These rulers of *the Muslims*, by name only, are in reality the slaves of the *Kafirs*. They are the ones, who are not averse to intoxicating drinks, and whose wealth and properties are multiplying in Switzerland and Europe, who spend their leisure time and holidays in an environment, where Satanic rituals are at their peak. These balloons of promiscuity are filled with the air of self-gratification, they thrive upon the company of only those underlings, who could inflate these balloons with thin hot air of undeserved and unworthy praise and in return of these obnoxious services they receive favour, patronage and prestigious appointments (thus spreading the disease of corruption at the highest level). These prisoners of their own inflated egos, these effigies of ignorance, neither speak with their own tongues nor use their brain, their chests are empty of the vibrant feeling hearts, their words are deprived of the truth. They are the remote controlled robots, who's moves and words are controlled by their *Kafir* masters, thus the majority of these rulers of *Islamic* countries are regarded by their masters as a very usable commodity, but are totally untrustworthy.

The Mujahideen may in certain unavoidable circumstances, make use of them for their virtuous objectives from a

considerable distance, but if *the Mujahideen* ever make the error of trusting them, even for a microscopic second, then they will pay a harrowing price for such a folly. Whether *the Mujahideen* have a cordial relationship or enmity with these rulers, under no circumstances, the *Islamic Movements* should consider themselves immune to these rulers' evils and wickedness. To swallow alive their own friends and companions is a common practice of these rulers. Thus every small and large organisation must make preparatory arrangements, by which they can protect themselves from any eventual wickedness that might descend upon them.

If these heads of states, on the instigation of their masters, make any attempt to ban these Movements, or to restrict their activities, then these Movements must possess, some ready-made strategy and arrangements, so that their activities do not halt to a grind even for a moment.

What are these steps? And what are these arrangements? We leave this matter to those upon whose shoulders the responsibility of these Movements lie. They should deliberate collectively and with urgency, giving it the priority over other matters, as the possibility of some thing popping up without prior notice could not be ignored. As each organisation and each area, works under different circumstances, it would also not be proper to write about such matters. Therefore it is not possible to commit these matters to paper, but it might be useful to hint at some important issues.

Firstly, those branches which are laden with fruits ought not to be trimmed. Therefore *the Jihaad* organisations ought to limit their military operations to the theatre of war, and should not engage in such military operations in the *Islamic*

countries which might result, in an open conflict with the governments, because such a situation will be beneficial to the enemies of *Islam*. This stance ought to be maintained, while the religious political parties and religious leaders are trying hard for the establishment of the supremacy of *Islam*. During such a period the military organisations should divert all their attention to the tasks of training, increasing manpower, the propagation of *the Jihaad* and the theatre of war and ought to avoid any military operations in their own country, but when the religious political parties, religious leaders and eminent and distinguished *respected 'Ulama*, by consensus abandon any hope of a peaceful *Islamic* revolution and abandoning the process of peaceful endeavour they issue the declaration of *the Jihaad*, then the situation would be some what different.

As at present in our country Pakistan, struggle for a peaceful *Islamic* revolution is in progress by various means, and *the respected 'Ulama*, have not issued the declaration and the *Fatwa*, *therefore *the Jihaad* organisations should concentrate wholeheartedly on the building up of the manpower, resources, training, the war zones and should not pursue the open conflict policy with the government.

Presently the closest and most deserving battle front is the Kashmir front, where the battle between the forces of the truth and the falsehood is reaching its climax. Both sides are exhausted. Now only those will be victorious, who will make the final push, and will not show the signs of weariness, fatigue and weakness.

THE NATURE OF THE MUJAHIDEEN'S RELATIONSHIP WITH THE STATE

The second important factor is that *the Jihaad* organisations should not become an organ of the state at any time. Though according to the circumstances and situations, for the welfare of *the Jihaad* and *the Muslims*, mutual co-operation between *the Jihaad* Movements and the states is not a bad thing and in some situation it is vital, but to depend completely on the states for procurement, resources and to submit to the state's dictat and their policies, would tantamount to an act of suicide.

A common practice of every government is, that they put their own people from the onset into the Movements, who as time passes by, will naturally progress to higher positions, once they occupy a position of importance, they pursue such policies which will paralyse these Movements and organisations from within. Therefore it is vital for *the Mujahideen* to keep a watchful eye and to be vigilant. They should pursue their independent policies. In the hope of furthering the cause they should not rely upon the facilities and resources provided by the state. They should weigh all the pros and cons very carefully, before accepting even the good and beneficial policies of the state. And after the careful and thorough examination of these policies, if they appear to be genuinely beneficial and productive, it may be accepted and adopted in such a manner, that they become *the Mujahideen's* own policies and not as of the state. Regarding this matter the most important rule must be, that the central leadership and the decision-making personnel should not utilise any facilities provided by the state, i.e. accommodation, transport, and so on. They should try their

utmost to refrain from accepting the state's handouts. These handouts causes the slow death of the conscience and the heart. Yes, the usage of such facilities is permissible only for religious need alone, providing that the majesty of *the Jihaad* is maintained.

Indeed *the Jihaad* is such a virtuous deed by which, either the participants emerge from the hard and bloodied fields, wearing the crown of Martyrdom to the Palaces of *Jannat*, or by obtaining the honours of bravery and victory, the palaces of the world crumble at their feet. But a *Mujahid's* heart and mind should never be occupied with the thoughts of these worldly palaces, these five-star hotels or these shining cars. He should always be a true lover of the difficult terrains and the blood-soaked fields, where the path of the true greatness and tranquillity is to be found and from where, humanity obtains the freedom from the slavery of the fellow human beings and the temporary luxuries of the world. Allah ﷻ forbids, if ever a *Mujahid* becomes addicted to the comfort and luxuries of the world, while his only goal of participating in *the Jihaad* was to free mankind from such a slavery, then he is a complete failure. *The honoured Sahabahs* ﷺ used to designate these beautiful and magnificent palaces, these splendour and the glitters of this world as *Dhaiq ul Dunyu* and to free mankind from this hardship and poverty was an important part of their mission.

I am definitely not proposing that *the Mujahideen* should not use the worldly tools or the facilities. While I have always maintained that for *the Jihaad*, we ought to utilise all the available materials and resources and *the Mujahideen* ought to possess abundance of resources and equipments. If the

Jewish leaders are using helicopters for the spread of Zionism, then *the Mujahideen* ought to possess such fast means of transportation as well, in order to confront the enemy boldly and to inflict heavy losses upon them. Instead what I intended was that *the Mujahideen* ought to maintain at all times, the dignity and the eminence of *the Jihaad*. Even when they are fighting the enemy after their long march on foot or by the means of vehicles and aeroplanes.

A *Mujahid* is a *Soldier of Allah* ﷻ, everything belongs to *Allah* ﷻ alone, thus it is not befitting the *Soldier of Allah* ﷻ, to occupy his mind with such abject and contemptuous worldly materials, while he is striving to save the mankind from these wickednesses. These worldly possessions ought not to affect his thoughts or not to change his perceptions and his course.

Experience has shown us that a true and genuine *Mujahid's* heart is free from the thought of the most sophisticated equipment, the materials and the glittering worldly artefacts. A *Mujahid's* heart is totally and absolutely free from any worldly gains while he is in the battlefield. He must keep staring at the face of death and never let his attention be diverted to any worldly affairs, as he is in the company of the *Angels*, while he is confronting the enemy.

If *the Mujahideen* do not become entangled with their personal well being and are not enticed away from these battlefields, then he is in such a place, where *Angels* descend, where the forces of truth and falsehood are confronting each other face to face, where *Allah's* Help can be witnessed and where their desire to meet *Allah* ﷻ, springs in their hearts and souls.

If a *Mujahid* does not abandon the life of danger and threat totally, then the worldly desires do not enter in his thoughts. The most splendid and spacious palaces, cars and houses, become the most worthless commodities and his heart and soul is only occupied with the thought of the victory or *the Martyrdom*. But on the other hand, Allah ﷻ Forbids, a *Mujahid* has distanced himself totally from the battle fields and considers himself above the fighting and perceives his life very precious and has become addicted to attending conferences, meetings, rallies and travelling to peaceful places, then it is feared that he might be infected with the disease of the worldly temptations. Some times the yearning for self importance and position, which might be termed as *Hubb ul Jah* takes root in his heart and other times the yearning for worldly possessions, which is termed as *Hubb ul Maal* take hold of him. These two are more potent and dangerous for a *Mujahid* than Cancer.

On the other hand, in order to maintain the ever expanding activities of *the Jihad* and to provide the ever increasing requirements, the procurement of resources, the affective invitation of *the Jihad* to the world and for the refutation and countering of the enemies' propaganda, it is also essential that some highly skilled and talented persons ought to be away from the battlefields to manage the administrative side of the organisations, the communication, the information and the propagation of the *Jihad*, as well as making sure of the procurement of resources needed by *the Mujahideen*. All these deeds are also part and parcel of the *Jihad*, as fighting with the enemy in the battlefields is.

For those who are responsible for the various sections of *the Jihaad*, it is essential for them to spend a minimum of thirty to forty days a year in the battlefield, in order to strengthen

their *Imaan*, because the blast of bombs, mortars and bullets and the fragrance of the soil of the battlefields would remove any lingering desire of worldly materials from their hearts and minds. If the nature of the battlefields is such that it would not be possible to spend thirty to forty days there, then they should attend the training camps as an ordinary *Mujahid* and acquire further training and enhance their existing skills, or they should visit the base camps, assisting the incoming and outgoing of *the Mujahideen*, or they should travel to the foreign enemy countries and gather information. By such a programme, a direct link is also maintained between them and the blessed and indispensable deed of combat, and other important activities of *the Jihaad* and their *Imaan* will grow stronger. This point is of great importance and an indispensable requirement, that ought not to be ignored by the leadership of *the Jihaad* Movements, nor by *the Mujahideen* themselves. Nobody ought to be exempted from this requirement.

Beside the above-mentioned requirement, there ought to be a policy of occasionally bringing the combatant from the battlefields into the administrative wings of *the Jihaad* Movements. This will ensure that on some unexpected turn of events, any crisis of leadership will be avoided and the machinery of *the Jihaad* Movements will operate smoothly.

Pursuing such a policy will bring the dividends of the availability of such personnel who are fully versed in every section of *the Jihaad* in the *Path of Allah ﷻ*. They would be fully able to carry out the multiple tasks of the organisation. An administrator will be capable of commanding a unit in the battlefield, while a battle-hardened *Mujahid* will be at his ease, in addressing and managing a conference. The rank and files are trained in such a manner that, on the one hand they are experienced

bomb-makers, while on the other hand they are competent managers of the filing system.

The second advantage of such a policy is the cohesion and mutual co-operation. Thus eliminating tension and misunderstanding, which usually appears if one is forced to carry out the same task day in day out. The assumption by one section, that no one else can perform their task will cause weakness and friction with other sections. Thus it is prudent to rotate the personnel in the above described manner.

The third benefit of this policy is that by rotating the personnel within various departments and sections will result in avoiding strong headedness. As nobody is fixed to a life-long position, one will be more willing to listen and to co-operate. It will also provide an understanding of the natural personal tendencies of the colleagues at various levels, this will enhance the relationship between the superior and the sub-ordinates. The most important benefit to be gained from this policy is to sever in advance the umbilical cord of self-importance or haughtiness among the administrators.

Finally by adopting this approach, every section will not be starved of the talented and skilled personnel. *Allah ﷻ* Forbids, if some members of staff lost their lives in the battlefield and were fortunate to achieve the *Martyrdom*, or they have left the organisation, then no break-down in the affairs of *the Jihaad* will materialise and the smooth running of that section will be maintained.

Here is an important factor that should be observed. When *Allah ﷻ* has bestowed a special gift to someone and with this gift, he is able to perform magnificently in a particular section and his transfer to other sections will undoubtedly

affect the performance of his old department, then he should be made an exemption from the above-mentioned policy. He should remain in his section, but from time to time he would be required to work in other sections for a brief period. He should be provided with such staff who could benefit from his gifted abilities and would be able to run the section effectively in his absence.

These are the few steps. *Insha'Allah*, implementation of these policies, will safeguard *the Jihaad* Movements and *the Mujahideen* from the wickedness and mischief of the ever changing and submissive alien governments who rule over *Muslims*.

ADVANTAGEOUS STRUCTURE FOR THE JIHAAD ORGANISATIONS

Now we would like to divert the attention of *the Mujahideen* to some of the organisational matters, the implementation of which are vital for *the Jihaad* organisations and any apathy towards these policies would be disadvantageous.

Nowadays, two types of administrative systems are in operation.

The first type of system is, the administrative system of religious political groups. This system is mostly based upon prevailing democratic concepts. Many principles, rules and terminology, used by them are the same as used by the political parties. For example, members of the same party fight each other for the position in the party. They campaign against each other. For the election to higher positions certain compromises are stitched up, permanent organisational structures are demolished and many a

temporary structure are created. The head of the organisation and the office holders are appointed for a specified period and after the designated period, they have to engage in the electoral process again, resulting in the loss of continuity and long-term policy commitments. Such regular elections bring the untried and inexperienced people to office. The winner by the majority vote system, results in creating a permanent faction within the party who have lost the election. This opposition grouping within the party are constantly in search of the opportunity to topple the electoral winning side, or to put their loyalists in the position of influence at every opportunity. Due to such a system operated by Islamic political parties, every party is split into many wings and many lobbying factions. Occasionally one wing or the faction of the party gains enough power and support, to form a separate party, or to establish a separate independent faction. Our aim is not the criticism of this system, because those sincere, honest and wise people who have devised this system and are operating it, are definitely perceiving it as an advantageous system, that is why they are maintaining this system.

Some religious groups have adopted a unique system. Such as the *Tablighi Jama'at*, the biggest, the most popular and highly active group of the *Muslim Ummah*. In their system, except for the position of the *Ameer* no other position exists. For the selection of the *Ameer*, neither any election is held nor any lobbying is carried out. In this *Jama'at* the only method of canvassing and propagation is by word of mouth. No advertisements or literature is produced. The decision of the *Ameer* is final. He is not bound by the advice or consultation and he is appointed for life, and so on. It is not possible for the *Jihaad* Movements to adopt either of these two systems in their entirety. As the nature and circumstances of the *Jihaad* organisations differ considerably from them.

The political party system cannot be adopted in its entirety, because such constant internal and external political activities of pure political nature is impossible for *the Mujahideen* for the following reasons.

Firstly because their activities and circumstances are totally different.

Secondly because the political activist operate from their homes or in their localities and the most strenuous activities they bear on their shoulders is the general election campaigns, or the activities of organising marches and rallies. In spite of these many activities they have enough time on their hands, to hold internal elections.

Thirdly because, regular changes to the leaderships of the party and the dissolution of the committees and the recreation of new bodies and other similar activities are the tools of their trade and provide the practical training to advance their careers in the political arena.

In contrast to the above mentioned activities, *the Mujahideen's* first and foremost task is to fight the enemy. To establish the supply route to *the Mujahideen* in the theatre of war. To procure weapons and other essential resources. To gather intelligence and learn the enemies moves in advance. To take all the necessary steps to protect the fighting units. To deal with the wounded and *the Martyrs*. To deal with the difficult situations of victory and defeat. To train the *Mujahideen*. To arrange the transportation of *the Mujahideen* to the war zone. To collect the crippling financial resources for *the Jihaad*. In short such a multitude of duties are impossible to carry out from a home base environment. *The Mujahideen* have to devote their whole lives to the deed of *the Jihaad*, as a result they

are away from home for a considerable period of time. Thus to engage in the political system would be detrimental to their duties and would curtail the vital task of *the Jihaad*. The other important drawback in adopting the system of political parties would be the inevitable creation of factions and lobbies which would result in shattering the unity of *the Jihaad* organisations.

It is worth remembering that *the Jihaad* is an obligation and a compulsory act of worship, as are *the Five Daily Prayers*. And in the act of worship no division is permitted. No jockeying for power is allowed, winners and losers do not exist. While all these unwanted digressionary activities are the part and parcel of the political system.

Allah ﷻ Forbids, if *the Jihaad* Movements are ever tempted to consider such a political system for their organisation! Such a system would tantamount to entering the minefields of political compromises, levelling of accusations upon each other, scheming for the downfall of the opponents, these efforts would be a waste of scarce and precious resources, while *Allah's* brave soldiers would be dying with hunger and thirst and the true spirit of *the Jihaad* and its fighting capabilities would be destroyed. When politics enters into the *Jihaad* then the *Jihaad* will not remain *the Jihad*. The military objectives will succumb to political expediencies, and the weapons would become the tools for political supremacy. In short this system is a lethal poison for *the Jihaad* and *the Jihaad* organisations.

In the light of the above facts, *the Mujahideen* must exercise extreme caution and alertness. They ought not to give any consideration to the prevailing political system, because if the current political system could have been beneficial and advantageous for *the Muslims* and a threat to *the Kafirs*,

then in *every* zone of *the Jihaad*, the enemy of *Islam* would not have proposed to *the Mujahideen*, to abandon their guns and solve the conflict by political means and to enter into the negotiation to resolve the problem.

The enemy's countless offers for the adoption of the political process and their insistence for abandoning the armed struggle has confirmed our analysis beyond all doubts and put the seal of approval to our theory that in the confrontation with the enemies of *Islam* the prevailing undiluted political system will never ever be advantageous to *Is/am* and *the Muslims*. The constant requests to give up the armed struggle have also proved that *the Jihaad*, breaks the backs of the enemies and their resolutions bite the dust because of *the Jihaad*. Therefore they tempt us to their oft-repeated formula of political solution, in order to vanquish us.

Remember! *The Victory Of Allah* ﷻ descends upon the fields of *the Jihaad*, while on the negotiating table, the enemies gain the upper hand by using the tactics of plotting, cunning and treachery they transform their defeat into victory. Negotiations should only be entered when they are backed by force, as it is abundantly clear that negotiating from the weakness is an act of suicide. *The Mujahideen's* organisations ought not to forget the important fact, while drafting their constitution, or formulating their organisational policies, that they are committed to such a war, in which they will only be successful when they are free from infighting and disunity. The minimum requirement for such a success is that all the individuals within each organisation should act as a single entity.

The Mujahideen ought not to forget that their enemy possesses all the cunning and knifing. They ought to

remember as well that all *the Kafir* governments have put aside their major differences, in order to fight *the Mujahideen* as a united force. Therefore *the Mjahideen* must avoid the divisions and disunity among themselves. Failing to do so will result in chaos, the loss of awe and fear from the heart of the enemy.

Therefore *the Mujahideen* ought to devise such a constitution, and formulate such rules and regulations that would be totally free from the internal bloodletting and divisions, which are inherent in the present day political system, or at least, they ought to adopt a system that would minimise the threat of internal conflicts and infighting.

The Mujahideen's criteria for the appointments to responsible positions ought to be, devotion to Allah ﷻ, honesty, sincerity, enthusiasm for sacrifice, untiring effort, and the disinterest from materialism. Positions and the holding of high offices should never become an attraction or a temptation to them, which would open the floodgate of mutual dissension.

The selection of the office bearers ought to be made with the consultation of the pious, the wise and the responsible people, and not by election. The appointments ought to be made upon the criteria of the abilities and the sacrifices.

During the process of preparing the constitution, every article of the constitution ought to be based upon the fact that *the Jihaad* is an act of worship and thus obedience and sacrifice ought to be the cornerstone of their constitution. *The Mjahideen* ought not to be argumentative, stubborn, and wilful like the political activists. They ought to be obedient and imbued with the attribute of sacrifice.

In this conjecture one important point ought to be remembered, that great care needs to be exercised by *the Jihad* organisations in the process of recruitment and appointment. There is no doubt that *the Jihaad* is for all *the Muslims* and ever-v *Muslim* ought to have a right to participate in *the Jihaad* Movements. But *the Mujahideen* ought to avoid for the time being, the general conscription policy for *the Jihaad*. These are two separate issues. One is the participation in *the Jihaad*. The other is the membership of *the Jihaad* Movements.

As far as the participation in *the Jihaad* is concerned, it should be based upon as much latitude as can be permissible, and after fulfilling some reasonable and necessary conditions, every volunteer could be granted the opportunity of participation in *the Jihaad* at various levels.

But the membership of *the Jihaad* organisations should be controlled. People with prevailing political bent and the seekers of fame and fortune ought not to be placed in any sensitive position or appointed to important offices.

Presently the popularity of *the Jihaad* is increasing by leaps and bounds and *Insha'Allah*, it has a great scope of further expansion in the future. Therefore some insincere and corrupt people will sneak through into the ranks of *the Mujahideen* and will try to spread their prevailing political poisonous ideologies to *the Jihad*. Such elements could disturb *the Mujahideen's* peace of mind which is the gift of Allah ﷻ to them, in order to help them face the enemy and build the bound of trust amongst them, but these poisonous influences would divert *the Mujahideen* from their principle objectives and would turn their attention to useless activities and their precious abilities and time would be spent in trying to calm their angry colleagues and their valuable energies

would be wasted in the merry-go-round of the power politics and the jockeying for positions, instead of inflicting losses to the enemy. Therefore only those people ought to be considered for the offices of *the Jihaad* Movements, who have observed death from a close quarter-in the battlefield and whose dislike for worldly pleasure is as strong as the distaste for pork and who are imbued to the hilt with the quality of *the Taqwa* and sacrifice and for whom giving up the office for the participation in the theatre of war is not a disgrace, but a great honour.

By the grace of Allah ﷻ, such people are available in great numbers, but due to their honest nature they have not been valued highly and they are ignored, while politically astute people, with their false display of activeness and the artful presentation of their negligible skills are entering into the ranks of *the Mujahideen* and are able to occupy the high offices and causing incalculable damage to the mission of *the Jihaad*.

When political activists declare their desires to work with *the Mujahideen*, then they should be put through a rigorous training schedule. They should be drilled thoroughly. It should be made crystal clear to them that while *the Muslim Ummah* is suffering persecution and unspeakable suffering, then it is not permissible for any *Muslim* to think of his own interests. These are the times for sacrifices and for giving, but not for taking. It is neither the time nor the place for any materialistic pursuit, but only for the sacrifice of the life itself.

When such passions are fully accepted and understood and when the passion for sacrificing their lives in *the path Of*

Allah ﷻ , takes hold of them and when the distaste for the trivial self-interest becomes predominant then and only then they ought to be permitted to utilise all their old and new faculties for the benefit of *Islam* and *the Muslims*.

As for the system practised in *the Tablighi Jama'at*. It is also not possible for *the Jihaad* organisations to adopt it in its entirety.

The Jihaad Movements have to use every available means to fight the powerful and well organised enemy. This is totally in line with *the commandments of Allah ﷻ*. Allah ﷻ has commanded us, “to gather all the means available to us against the enemies”.

These resources, include the use of mass information and propagation. *The Mujahideen* needs the broadcasting and publication channels. The inertia of *the Ummah*, concerning *the Jihaad* need to be broken. For such a task, a massive campaign for *the Jihaad* has to be launched. Meetings and assemblies have to be arranged. Posters need to be placed at every advantageous points. Leaflets need to be distributed regularly. Booklets need to be published. Recorded cassettes need to be provided.

And all these resources ought to be utilised as much as possible. The wars of today are much less won in the battlefields than through the mass media. Thus it is essential for *the Mujahideen* to use these vital resources within the perimeter of *the Revered Sharee'ah*.

The organisation of *the Jihaad* has many compartments and sections and every section is important and sensitive,

therefore the smooth and affective running of these sections depends upon the appointment of various officials.

The Jihaad Movements, unlike *the Tablighi Jama'at*, cannot be alienated from the national political events nor with the national political development. They have to keep a watchful eye on the national political activities and the changing patterns of the policies. Occasionally, in the interest of *Islam* and *the Muslims*, they have to intervene effectively in the national politics, but keeping it to a minimum.

In the light of these two facts, (unsuitability of the political system and the structure of *the Tablighi Jama'at*) *the Jihaad Movements*, after a careful and thorough study of the two systems, ought to devise such a constitution, that will serve the affairs and the interests of *the Jihaad* effectively.

This constitution will take into account on the one hand, the amplitude of the political system, the need for departmental divisions, the observation of the national and international political map of the world, and the affective utilisation of the means of mass media, and on the other hand, the purely religious and devotional spirit, the obedience without any qualms, the structure of routing out unrequired dissension and selfishness and the constant hard work of *the Tablighi Jama'at*.

Such a constitution or fundamental policy should not be confined to words only, but it should be made an integral part of the leader's and the members' thoughts and deeds. *Insha'Allah*, this will produce those results, . which *the Muslim Ummah* needs desperately.

DEPARTMENT OF PROPAGATION, INFORMATION & PUBLICATION

IMPORTANT STEPS FOR THE DEPARTMENT OF PROPAGATION INFORMATION & PUBLICATION

The second most important issue after the drafting of the constitution and the policy structure is the establishment of the rule and regulation for affective and smooth running of the various sections of *the Jihaad* organisations, in order to protect and enhance the progress of *the Jihaad* and its organisations.

The ideology, principles, aims, objectives, programmes and the nature of any organisation are ascertained by the performance and the activities of its Department of Propagation, information & Publication. Participation of the masses in *the Jihaad*, depends largely on the successful activities of this department. The adaptation and adherence to the ideology and the principal of *the Jihaad*, depends on the training and support provided by this department. The performance of this department is the barometer by which *the respected 'Ulama* ascertain, whether the Movements or the organisations are operating according to the religious principles, or they are indulged in any transgressions.

Therefore the foremost duty of the leaders of *the Jihaad* organisations is to grasp the significance and importance of this department. They should not commit the error of

ignoring the invaluable services and contributions of this department to the activities of *the Jihaad*. The importance of this department is on equal par with the armed forces and the finance departments. All the other departments bear the imprint of the activities of the D.P.I.P. and the ideologies and perception of members of other departments rest solely on the tremendous effort of this department. Therefore the selection of the personnel for this department ought to be made with utmost care and vigilance and only very gifted, sound and fully committed people should be entrusted to hold offices in this department.

The staff of this department ought to possess a multitude of qualities, but the following three qualities are essential.

1. Sound learning and education

The prerequisite for the beholders of a position of responsibility in this department ought to be the highest standard of *Islamic religious education*, so their every word and deed complies to the teaching of *the Holy Quraan, the Revered Sunnah* and the deliberation of *the Salaf ul Saliheen* and is free from any excesses and shortcomings. Their words and their written statements should be watertight and are based upon irrefutable facts instead of emotional outbursts and false logical arguments.

They are the people who are entrusted with providing and nurturing the fundamental beliefs and ideological foundation to the whole movement. Therefore pious and learned people ought to be appointed in this department. Such eminent, learned people would be the greatest asset to *the Jihaad Movements*. Their statements, speeches and lectures will have a profound affect upon the public, which would facilitate the participation of the masses in

the great deed of *the Jihaad*, and the respected '*Ulama of the Ummah* are also satisfied with the Movement.

In addition to these learned men, some lay-members ought to be appointed to this department, so they could enhance their commitments and capabilities under these learned men.

2. Piety and adherence to *the Revered Sunnah*.

These personnel by the nature of their responsibilities and work have to be constantly in touch with the populace, *the respected 'Ulama* and the rank and file members, their behaviour and character will be the yard stick upon which the whole movement would be measured. Thus the personnel of this department should possess the highest standard of piety and adherence to *the Revered Sunnah*. A glance at them should be sufficient enough for the observers to realise, the pious and virtuous nature of *the Jihaad* Movements and organisations. The consciences of the observers will compel them to accept that this is truly a *Jihaad* organisation and its sole purpose of existence is, the protection of *the Muslim Ummah*.

On the other hand, Allah ﷻ Forbids, such a policy of appointment is not pursued, then the people with loose characters and unsatisfactory religious learning will deter other *Muslims* from joining the Movement. The presence of the impious and those bereft of *the Revered Sunnah* officials in *the Jihaad* organisations, would convey to the various sections of *Muslim* communities, that *those who do not practice what they preach* could not be entrusted with their lives, or with their hard-earned financial resources, or indeed their support. Such members of staff will leave the impression in the heart and soul of *the Muslim Ummah*, that their proclamation of enforcing

Islam is nothing but a con trick and hypocrisy.

Those personnel whose deeds are contrary to *the Revered Sunnah*, such as shaving off their beards, or wearing their Shilwars and other items of clothings below their ankles, or who are wanting in the proper execution of *the Daily Prayers*, how could they be entitled to invite others to sacrifice their lives in *the path of Allah ﷻ*. Such members of staff will propel *the Muslims* to conclude that when the top echelon of this Movement is rotten to the core then what about the rank and files of the organisation?

It is amazing that some organisations do impose the observance of *the Mustahab* deeds,, in their training camps and impose severe punishment to those who miss out the beginning of the prayers and ensure the observance of *the Tahajjud Prayer* even in the theatre of war, but their missionaries, writers and other leading lights who are constantly in the spotlight, are bereft of *the Revered Sunnah*. This might seem a minor digression, but in the eyes of the public, such duplicities tarnish the good name of *the Jihaad* organisations and the patronage of the Saints and *the respected 'Ulama* cease to be with them, and the supporters of *the Jihaad* Movements refrain from further participation. Therefore it should be strictly observed that those who are regularly in touch with various sections of *the Muslim* community must themselves be the practitioners of the pious and virtuous principles and deeds of *the Jihaad*.

3. The military experience.

Armed with the qualities of eminence in learning, piety and adherence to *the Revered Sunnah*, the third

requirement is the military experience.

The office holders of the Department of Propagation, Information & Publication ought to possess first hand battlefield experience and they ought to have participated in the combat where they were actually a hair's breadth away from death.

If such persons are unavailable at any time then those persons should be considered who have at least spent some time in the theatre of war, though they did not participate in the actual fighting themselves. Failing these two criterion, then the -minimum requirement should be that they have at least completed their full training courses.

To propagate the actual deed of *the Jihaad*, the high calibre of learning and the virtuous character will not be fully affective, if it is not coupled with military experience. *The Jihaad* is a practical deed, not a theoretical thesis. In the humble opinion of the author, *the Jihaad* could not be fully understood by study alone. In *the Jihaad* the practical part is greater than the study part. It is not impossible to give lectures upon *the Jihaad*, after studying the written source materials, but to describe the realities of *the Jihaad* and the affective invitation to *the Jihaad*, it is essential that the speaker or the author has firsthand experience of combat, he ought to have smelled the fragrance of the soil of the battlefields and witnessed the shining and peaceful faces of the Martyrs and have watched *Allah's help* descending upon *the Mujahideen* in the brightness of the exploding bombs and the rockets.

With such an experience combined with the divine knowledge of *the Holy Quraan* and *the Revered Sunnah*,

his words and his writing will acquire a force, that will penetrate the hearts and souls of the listeners and the readers. It will shatter the shield of cowardliness. It will diffuse the past and the present into one entity and will compel the souls to strive for the bright future. It will break the dams of reluctance, and will open the floodgate of sacrifice from *the Muslim Ummah*. This does not mean that the sermons and lectures of *the respected 'Ulama* ought to stop, on the contrary they should be increased as much as possible.

We have stated before the need for accuracy in the propagation of *the Jihaad*. This practical participation in the combat will be an added bonus to that end and will eliminate such silly gaffs that “an enemy’s jet was shot down by a bullet”, or “the burst of the rocket launchers”, or “to describe the present day theatre of war using the language and terminology of the medieval period”.

Such errors would discourage the well-informed readers and listeners to give serious consideration to *the Jihaad*, and it would diminish its appeal.

THE GENERAL ETIQUETTES FOR THE DEPARTMENT OF PROPAGATION INFORMATION & PUBLICATION

Refraining from criticism:

It is natural to be passionate, while dealing with the matters relating to *the Jihaad*. But sometimes it boils over and leads to unfair and unjustified criticism of colleagues and other departments, such behaviour is counter productive and harmful to *the Jihaad*.

It is true that in the past much unfairness was directed toward the people engaged in the propagation, information and publication of *the Jihaad*. The work of this department was not as appreciated as it deserves. But such an unsuccessful approach is the thing of the past now. Now by the grace of Allah ﷻ, all those concerted attempts to suppress *the Jihaad* have vaporised into thin air and a large number of people have come to the fore who understand *the Jihaad* in its entire complexity and are well capable of presenting *the Jihaad* sincerely, intelligently, passionately and effectively, so that *the Muslim Ummah* could have a better and well deserved understanding of *the Jihaad*.

The virtues of *the Jihaad* are in such abundance that the need for any competition between the departments is non-existent.

The speakers and authors on the topic of *the Jihaad*, should bear in mind that *the Jihaad* is the protector of not only the entire aspect of *the Deen*, but also the protector of the *Islamic etiquette's*. *The Jihaad* not only safeguards the fundamental acts of worship, such as *the Daily Salaats* or *the Hajj*, but it also safeguards *the Aadab*. *The Jihaad* is the means of establishing the supremacy of *Allah's Deen* in every corner of *Allah's* earth. Therefore *the Jihaad* ought not to be presented in such a manner which would belittle the effort of any participant or insult any section of *the Jihaad*.

Alhumdulillah, up until now *the Mujahideen* have successfully observed these etiquettes, but as the Movements expand and new personnel will be taken on board, the danger of some encroachment in this area could not be overlooked. To portray the importance of one section against the other in such a manner that might create ill-

feelings and tensions between the various sections which caused untold harm to many a large organisation in the past and caused divisions among their leaders, therefore I request to you all, by all means, present *the Jihaad* to the world as much as possible, at as many places as possible and present it as boldly as you can, deliver it so effectively that the darkness of ignorance disappears and deliver the case for *the Jihaad* with such irrefutable arguments and evidences that it will shatter the flimsy clouds of doubts and misrepresentation. Express the importance of *the Jihaad* in clear, simple and precise tone and in such a language that could be understood by everyone. Present *the Jihaad* with such passion and commitment that it will send waves of shudder in the spines of *Anti-Jihaad* lobbyists. But these speeches, lectures, briefings and articles ought to be totally free from any insult to any sections of *the Deen*. The importance of the *centres of Islamic learning, religious shrines and places of sanctity* and the work of *Tabligh* ought not to be affected. The value of *the Revered Sunnat* and *the Nawafil* are not reduced and the active participants in any branch of *the Deen* ought not to be devalued.

Here I feel it necessary to explain, that by entering into the arena of defamation and accusation of any religious establishment or organisation, rebounds and inflicts damage and harm to those who have instigated such policies. Such evidence abounds in the pages of history. On the other hand our *Salaf ul Saliheen* who have raised the anthem of *the Jihaad* at the far flung corners of the world, because they refrained from criticism and abuse, so Allah ﷻ had accepted their efforts and bestowed upon them the success. Their opponents were left agape and could not find any excuse to point an accusing finger towards them. Therefore it is extremely important for *the Mujahideen* and *the Deen* to understand that the various sections of the religion are

similar to the various organs of the human body, and any damage inflicted upon one organ of the body will inevitably affect the whole body. Similarly any damage inflicted upon one section will harm the whole body of the religion.

We pray to Allah ﷻ, that all the various sections of *Islam* (may it be *the centres of learning*, or *the Masajid*, or *the shrines and the places of sanctity* or *the Tablighi Jama 'at*) will accept and adopt the above mentioned practice. If there is full co-operation among these four sections, then with the *blessings of Allah ﷻ*, *Allah's commandments* will be established upon the earth and the dawn of such a *Khilafah* might appear on the horizon, the glad tidings of which *Allah's Last Rasool ﷺ* has given to us.

Authenticity of the Source Materials and References.

Care should be taken in the speeches and writings concerning *the Jihaad* and only the virtues based on *the Holy Quraan* and *the Revered Sunnah* are to be stated. All the references ought to be watertight and authentic.

The Jihaad is an obligation whose virtues are abundantly stated in *the Holy Quraan* and *the Revered Sunnah*. Yet a thorough and painstaking research must be carried out before any narration, quotation and event, in order to refute any false accusations of the *non-Muslim*, vehement opponent of *the Jihaad* and to eliminate any attack upon *the Jihaad* through this door.

Alhumdulillah as *the Jihaad* is expanding speedily and countless people are joining *the Jihaad* daily, a considerable number of these new participants are not qualified '*Ulama*, in such a case it is important to keep a watchful eye that

their propagation do not contain any weak or forged *Ahaadeeth*, or any myth, or untrue story, in their statements. In order to eliminate any such false proclamation by the unlearned that “*the Jihaad* is practised since the days of *Hazrat Aadam* ﷺ”. To prevent any such terrible incidents ever happening, every effort should be made that the meaning and elucidation of the verses of *the Holy Quraan* are quoted from the most reliable *books of Tafseer* and the source references of the *Revered Sunnah* ought to be blameless. To use any fabricated and untrustworthy references and quotations is an act of straying from the right path of *the Deen*, which is forbidden. It runs totally against the aim and objective of *the Jihaad* which is the protection of the religion.

Alhumdulillah, in our experience *the Mujahideen* until now have been immune to such a heinous crime, but they ought to prepare a preventative plan for any such incidents ever being committed.

In this direction I would suggest that those who are unqualified in *the Learning of the Deen*, but do sincerely want to propagate *the Jihaad*, ought to be given the opportunity to learn by heart some verses of *the Holy Quraan* and their meanings and elucidations from the reliable source references. Some authentic *holy Ahaadeeth* of *Alla/t's Last Rasool* ﷺ and some reliable deeds of our holy and pious ancestors. They should also be directed to refrain from quoting anything else, beside what they have learned and if any further points emerge in their heart and mind, then they should consult *the respected Ulama* before expressing them in public.

Avoidance of exaggeration.

It is a fact that today about 75% of all wars are fought through mass media and there is no doubt that by the good news and good reporting, public opinion- could be turned favourably to our cause and to boost the morale of the supporters, but this does not mean that the statements, speeches, articles and other means of mass communication should be inflated and exaggerated. Though sadly nowadays such techniques are used by some parties and organisations to promote their religious services. The newspapers and the broadcasting services are full of such unrealistic and over the top statements. *The Revered Sharee'alt* on such practices are unambiguous and crystal clear. Such practice has no place in *the Deen*. There are many permissible ways and means to demoralise the enemy and inflict the defeatist attitude upon them.

Thus *the Mujahideen* should always stick to the truth, whether describing the chivalries of our own *Mujahideen* or the cowardice of the enemy, or the memories of our *Martyrs* or the dead bodies of the enemy. *Insha 'Allah*, this observance of stating only the truth will have great affect on the hearts and minds of the populace and will reap very fruitful results.

To be fully informed of worldly affairs.

The responsible persons in the Department of Propagation a Information & Publication ought to pay utmost attention to the worldly affairs. They should read and listen to all the available daily news and be extremely informed of every new international policy, every political change, every military organisation's strategy. They should study the comments, the editorials, the articles, the reports, the policy documents and every other available data....

Today various foreign organisations are engaged in the propaganda campaign against *Is/am* and *the Jihaad*. They are spreading their misinformation, among *the Muslims* in many guises and forms, in order to turn *the Muslims* away from *Is/am* and to transplant the germs of westernisation.

Alhumdulillah, up until now none has dared to propagate their enmity of *Is/am* openly. If anyone ever dared to pursue such a course, then they will face the wrath of *the Muslim Ummah*. Many such transgressors were forced to bite the dust along with their obnoxious prejudice. Learning from these bitter lessons the enemy has now adopted the subtle intrigues. They are now operating behind various guises and masks and spreading their dangerous agenda of destroying *the Muslims*, through the mass media, posing as friends and well-wishers. Therefore it is essential that the heads of various religious and *the Jihaad* organisations should keep a close watch on the news, analysis and programs relayed by the world, so *the Muslims* could be forewarned of the fatal poison contained in them. The Department of propagation Information & Publication should be able to counter at once, any immoral and *Anti-Islam* programmes by the enemy, and should be able to inform *the Muslims*. Similarly they should be in the position of refuting any allegation and defamation levelled against any reputable and great figure, or movement and presenting the true picture to *the Muslims* of the world immediately.

Presently, many programmes and reports of the enemy of *Islam* which attempts to corrupt *Values of Islam* are *not detected at all, or detected belatedly. These shortcomings should be redressed and an effective machinery should be put into motion which would be able to take instant and effective measures of nullifying them.

Any attempt to demoralise, immoralise or transplant the *Values of Islam* with satanic and evil propaganda should be brought to the attention of *the Muslim Ummah* speedily, so an affective campaign against them could be mobilised in time, by bombarding the culprits with letters of condemnation, by organising protests, marches and sit-ins, and forcing these mischief makers to abandon their shameful techniques.

Among these *Anti-Islam* organisations are the British Broadcasting Corporation (BBC) from London and the Voice of America from Washington and the voice of Germany's Urdu, Arabic and Hindu programmes.

These organisations should be monitored with utmost vigilance. Some of the programmes of these organisations are useful because of their instant reporting and unbiased news and comments, in the light of which keeping abreast of the changing world events could provide some advantages and assist the Department of Information's bulletins and communiqué to be up-to-date. On the other hand they should scrutinise them with utmost care, because regardless of their claims of impartiality, they are the organs of *Anti-Islam* powers and their presenters are not immune to their bias upbringing, education and the environment. Thus a considerable part of their programmes are covertly *Anti-Islam*.

In addition to the above-mentioned points, the Department of Propagation & information should take note of the following points as well:

1. Their speeches, statements and writing should not be in the aggressive style and format.

2. They should not interfere in the minor differences of *the Ummah*.
3. They should provide a comprehensive introduction of all the *Islamic Movements* in the world.
4. They should practice moderation in their praise and in their condemnation of personalities.
5. They should avoid such styles and formats, that might turn a section of *the Ummah* against *the Mujahideen*,
6. They should refrain from any criticism and downgrading of the holy pious ancestors.
7. The introduction of their organisation should be presented minimally and carefully, while their aims and objectives should be presented openly and widely.
8. They should propagate piety along with the propagation of *the Jihaad*. Without piety, *the J-ihaad* would be an empty shell.
9. Their speeches and writing should be constructed in a simple and clear format, so every lay member of *the Muslim* community could understand them.
10. The deliberations and findings of our honoured predecessors should be strictly observed and they should not engage in any new research of their own. As the need for the deed is more important for *the Ummah* and new deliberations and findings are very rarely required. Any effort in new deliberations and findings would cause arguments and dissensions, which the organisation could not afford.

THE TRAINING PRINCIPLES.

One of the important tasks for the Department of Propagation & Information is to prepare the material for the training of their members specially and for all *the Muslims* generally, with the aim of strengthening their beliefs and adherence to the principals and objectives of *the Jihaad Movements*.

In this regard a compulsory course should be devised for the members of the organisation and no one should be exempted. This course should be taught and instructed with full vigour so that it becomes a part and parcel of the participants' personality. This course could have many facets according to the different circumstances and times,

The following is a draft of this course as a guide for those who will be responsible for devising it:

1. Tafseer of *the Surah Al Anfaal* and *the Surah Al Braa't*.
2. Compilation of the *forty Ahaadeeth* with their meanings and explanations.
3. Concise but complete *Islamic* history.
4. Compilation of the true events and the deeds of *the Jihaad* of the honoured *Sahabahs* ﷺ and the pious predecessors.
5. *Islamic* theology.
6. Compilation of *the Revered Sunnah of Allah's Last Rasool* ﷺ in every sphere of *the Muslim's* life. And the compilation of the prayers of *Allah's Last Rasool* ﷺ.
7. *Islamic* morality and ethics.
8. Atlas of the present day world, the details of all the *Islamic* and the non-*Islamic* countries, their boundaries, geography, population and religions and any further necessary information.
9. A brief introduction of the present day *Jihaad* Movements.
10. Introduction of the great *Muslim* personalities of the near past and the present.

For such a course, existing books could be selected or new books could be compiled. This course includes all the subjects which are essential for every rank and file member of *the Jihaad* Movements.

Apart from this general course, there should be a special course compiled by the Department of Propagation & Information, for the training centres for *the Mujahideen*, for the various Departments, for the launching camps and for the battle front. In addition to the compilation of these courses there should be provision made for the enforcement of these courses.

These special courses should include from the learning of *the Holy Quraan* by heart, to the military strategy. *The Daily Five Prayers* in congregation, the special night prayers of *Tahajjud*, the early morning recital of *the Holy Quraan*, the collective performance of *the Zikr* , and the physical training, ought to be enforced in every office and camp.

AN IMPORTANT POINT

During the training and education of the members, the emphasis should not only be on their spiritual enhancement but it should also be on the enhancement of their mental agility and brightness.

There are certain groups in *the Ummah*, who put all the emphasis on the spiritual enhancement, they rigorously pursue the sittings of *the Zikr* and *the Muraaqebah* , but sadly their minds become void of the longing for the greatness of *Islam* and the concern for the protection of *Muslims*. They consider it as a sin even to talk about the problems facing *the Muslims* and they regard the practical establishment of *Islam* as a waste of time. To them slaughtering of the inner devil is vital, but they regard the slaughtering of the enemies of Allah ﷻ, disdainful. This limited and narrow approach to the Religious teachings and

practices, turn them away from other essential and important *Teachings of Zslam*.

As a result of such perceptions and practices, they cut themselves off from other *Islamic* collective responsibilities and they loose the heat of the passion and the enthusiasm for the ascendancy of the *Islamic* struggle. They become disinterested with the world events around them and they neither strive to remove the oppressive rulers, or to snatch the freedom from the hands of the *Kafirs*. Eventually they become totally cut off from the real world and become so distant from the actual *commandments of Allah ﷻ* and his *Rasool ﷺ* that نعوذ بالله they declare it to be a sin, to engage in the virtuous religious activities and deeds of *the Jihaad* and the establishment of *Allah's* supremacy upon the earth.

On the other end, there exist a section of *the Ummah*, who do posses high ideals and involvement in the problems they are facing, but for whom the enhancement of spirituality is an anathema, نَعُوذُ بِاللّٰهِ the people of this section are vocal in addressing *the Muslim's* problems, well versed in their observance of the political tides and are fully rehearsed in the *Islamic* revolutionary slogans. But with all these ideals and philosophies, with all their rhetoric and political awareness, their souls have never tasted the sweetness of *Islam*. Nor they ever in their whole lives consider for even a second, the *Islamic* beliefs and practices. All their lip service, the beating of the drums loudly in public for *Islam*, is nothing but a ruse to achieve their own goals, positions and power. They could devote lengthy periods to prepare their speeches against the government, but could not move a muscle to attend *The Daily Prayers*. They visit the *Masjid* to rally support, but like a thief they disappear from the scene

as soon as the robbery is committed. For them spiritualism, ethical and moral practices of *Islam* are an alien concept. They have beliefs in their prowess and abilities, but they have forgotten their *Creator*, for whose obedience only, they were created.

This assessment is not based on exaggeration, but as a matter of fact the presence of these two distinct groups can be observed in the present *Islamic* societies of the world.

In order to avoid the defects and shortcomings of these two groups and their perceptions and practices, *the Jihaad* organisations ought to prepare their training and educational structure in such a way, that it would include not only the spiritual awakening and practices, but also the individual political and organisational acumen and abilities and it would be able to produce passionate hearts and intelligent minds both at the same time. It would be able to enhance the mental capabilities, as well humility and humbleness before *Al/all* ﷻ. It would be able to provide the affective methods of solving the international problems and it would also prepare the participants for the greatest sacrifice in the cause of *Zslam*. This type of structure would bring forth, such a calibre of people whose words would sink in immediately to the hearts of the listeners yet it would be totally free from any vile and disgusting self-interest and craving for power.

During the process of devising such a training and educational system, one should bear in mind that proper and beneficial intellect depends totally upon the virtuous heart and soul and the virtuous heart and soul depends upon the wise manifestation of the *Islamic* beliefs and thoughts.

This balanced approach, this best of both worlds' system, will produce a crop of *the Mujahideen*, that would be as brave as tigers during the day and would be as humble as doves during the night, their humility and devotion to *Allah ﷻ* is at its peak during the nights. They would meet the challenge of the enemies in every field and would counter any logistical manoeuvre of the enemy. Yet they will be equipped to beseech and beg for *Allah's Help* and the *victory* which *Allah ﷻ* has promised them. They would be prepared to chop off the hands of oppression against *Muslims* anywhere in the world and they would perform their task diligently and to the best of their abilities, yet they will never forget to raise their hands for prayers to their *Creator*.

THE DEPARTMENT OF FINANCE

THE DEPARTMENT OF FINANCE OF THE JIHAA D

The virtues of providing financial support to *the Mujahideen* abounds in *the Holy Quraan* and *the Revered Sunnah*. And the virtues of spending in *the Jihaad* and *the Thawab* of such spending and the admonition for those who do not participate in such a virtuous deed, also abound in *the Holy Quraan* and *the Revered Sunnah*.

The need for financial resources is as important in *the Jihaad* as for the need for manpower. Therefore *the Jihaad* organisations ought to establish a substantial and sound Financial Department, taking into full account the prevailing situation.

Not long ago when *the Jihaad* was on the lips of every *Muslim* and *the Mujahideen* were the most honoured and revered members of the *Islamic* society and to provide financial assistance for *the Jihaad* was considered as an act **of devotion**, but now the situation has changed considerably. Nowadays very few people understand *the Jihaad* and due to the ill-repute of politics, *the Jihaad* Movements have been erroneously not given the fullest support it deserves. Materialism has taken its evil roots into the fabric of *the Muslim* societies, which has resulted in hoarding and hiding of one's wealth in the safe havens instead of spending it in the worthy and virtuous causes. The absence of any truly *Islamic* State and government or *the Khilafah*, has put all the

heavy load of providing financial resources to few pious wealthy *Muslims*, whom Allah ﷻ has not only bestowed the most important *gift of Imaan*, but also the special *gift of generosity*. These are the scarce resources for the financing of the *Jihaad*.

On the other hand, the back breaking expenses of the *Jihaad* are on the increase day by day, because due to the indifference of *Muslims*, the enemy have amassed a formidable military force. To confront these massive and powerful military forces is a monumental task and requires huge resources. Beyond any doubt, until now the frail and bare handed *Mujahideen* have confronted the many a time more powerful and innumerable superior enemies in every front and *Alhumdulillah* the *Mujahideen* are gaining the upper hand day by day. But still the acute need for resources could not be ignored.

Presently even the daily budget of the smallest army is greater than the yearly budgets of other religious works. Thus the need for a sound and solid financial base is essential for the successful outcome of the *Jihaad* Movements and if due to the lack of resources, the supplies and the armaments, do not reach the front line *Mujahideen* in time, then the *Mujahideen* will fall into the hands of the enemy and the whole *Muslim Ummah* will suffer the consequences for many centuries.

In order to establish a sound and powerful financial wing for the *Jihaad*, the following points ought to be observed.

THE FOUNDATION OF THE FINANCE DEPARTMENT

This department should be cohesive and affective from the onset. It requires honest, perceptive, able and a highly skilled work force selected from *the Mujahideen* only.

The basic principles of the finance department are:

1. Dignity.
2. Protection.
3. Piety.

Dignity:

The procurement of the financial resources ought to be obtained and collected by dignified means only.

Protection:

For the protection of the acquired financial fund and resources a permanent system of accountability and checks ought to be in operation and a strategy for the increase of this fund ought to be carefully devised.

Piety:

The expenditure of this fund ought to be based upon, the piety and the apprehension of *Allah's* Displeasure.

These three principles individually and collectively are the most important.

The drive for funds ought not to be pursued with undignified and devious means. Such abominable practices will harm the reputation of *the Jihaad* and *the Mujahideen* enormously and such a practice would be counter productive.

The definition of dignity could not be rigidly defined. Thus it should be left to different areas, to use the dignified means according to their own environment and circumstances.

Some devotees of Allah ﷻ are so pious and generous that they consider such fund raising efforts in *the Path Of A/la/z* ﷻ, with great respect and gratitude. To knock on such people's door could not be defined as "undignified". Allah's Last Rasool ﷺ himself has announced for the contribution to the *Jihaad* resources, in the *Masjid ul Nabawi* and Allah's Last Rasool ﷺ has also spread the sheet on the ground.

But if the conduct of the contributor is demeaning, then it would be undignified to visit such people, as it will harm the good reputation of *the Jihaad*.

In the acquisition of the financial resources, we have limited military and non-military means, which include spoils of war and other methods.

The second principle is the protection and safeguarding of the financial resources. If the funds are assigned for expenditure before its actual accumulation, or they are utilised as soon as they are available, then it will cause difficulties in the time of urgent need for the financial assistance, which would result in abandoning or postponing some important plans. Therefore an attempt ought to be made to invest the available finances in some sound and profitable ventures and businesses with a minimum risk of losses. If a policy of putting aside a small part of the available funds, as future capital savings is pursued then *Insha 'Allah*, the Movements would become self-sufficient in financing any future organisational and other expenditures and the steady flow of the income will become a spring board for expanding the activities of *the Jihaad*.

The last but the most important factor is piety and the apprehension of *the Displeasure of Allah* ﷻ . Raising of funds, the protection, the expenditure, the investment, the book keeping and the accounting and every sphere of financial responsibilities depends on the piety and the apprehension of *the Displeasure of Allah* ﷻ of the personnel of this department. Every penny should be accounted for. The records of income and expenditure are separately kept, and maintained up-to-date. Different categories of financial resources are strictly used according to the designated category. Specially great care need to be taken for the funds received as *the Zakaat* and *the Sadaqaat*. The funds ought to be used strictly according to the need and a stringent check ought to be made upon the wastage. Everyone in the organisation, from the top to the bottom ought to be made aware of keeping the accounts and no one ought to be granted any fund without the accounts.

Demand for the expenses account ought to be made politely, but no one should be exempted, even when a person's honesty and piety is well known. Because if once the accounting scrutiny is lifted from such honest people, it would be difficult to demand the expenses sheet from others.

In the humble opinion of the author the waiving of the presentation of the expenses account from the pious people does not demonstrate any respect for them, but a mockery of their piety and honesty. Such a procedure might be an invitation to dishonesty and fraud. Probably they might not fall for it, but on the other hand they might.

The head of the Department of Finance with the help of the Department of Propagation & Information ought to issue two kinds of literature regularly. The first ought to be the

compilation of the virtues of providing finances to *the Jihaad*, according to *the Holy Quraan* and *the Revered Sunnah*, as the majority of *Muslims* are unaware of these virtues, or they have been misrepresented to *the Ummah*, thus *the Muslims* are deprived of their participation in this obligatory cause. The contribution in *the Jihaad*, entails the greatest reward from Allah ﷻ.

The other booklet ought to consist of the *Kafirs'* threatening plans and intentions, against *the Muslims* and the need for *the Jihaad*, so *the Ummah* realises the importance of their participation in *the Jihaad* Fund. In addition to this, these booklets should also contain the facts and figures of *the Mujahideen's* expenses in detail.

The presentation in these booklets ought to be dignified and ought not to contain such tones and substances that are contrary to the spirit of *the Jihaad*. As every *Mujahid* knows, that all the treasures of the world and heavens belong to Allah ﷻ only and Allah ﷻ alone will provide each and every need of *the Mujahideen*. But according to *the Revered Sharee'ah of Islam*, the *Mujahideen* are obliged to propagate the virtues of spending in *the Jihaad*, as pronounced in *the Holy Quraan* and *the Revered Sunnah*. Once these pronouncement are delivered to *the Muslims*, then they have fulfilled their duty and after which *the Muslims* ought to be left to their own decisions. If some *Muslims* do not wish to participate in spending for *the Jihaad*, then to knock on their door would be an insult to *the Mujahideen*, as they are appealing for financial help only for the Victory of *Islam*.

The second type of literature ought to consist of *the commandments* relating to *the Jihaad* from *the Holy Quraan* and *the Revered Sunnah*. It should also emphasise those

frightful consequences for those who abuse *the Jihad's* funds. In this booklet every rank and file member of *the Jihaad* Movement are to be urged strongly to adopt piety and fear **of Allah** ﷻ above every thing else. They ought to be made aware of the importance of the extreme caution towards the use of *the Jihaad* Fund. These booklets should also lay down the *Islamic* rules and regulations concerning *the Zakaat, the Sadaqaat*, the spoils of war, the accumulation of *the Fai*, the financial powers and responsibilities of *the Anteer* . The powers and responsibilities of the commanders. Quoting from *the Holy Quraan* and *the Revered Sunnah*. Thus avoiding any error that might be committed due to the ignorance of these *commandments*.

THE IMPORTANT DUTY OF THE DEPARTMENT OF FINANCE

An important task of the Central Finance Department is to compile a thorough and comprehensive inventory of all the properties and materials belonging to the organisations. This will include, even the fans and the mats, in the offices of the far flung cities, towns and villages. All the weapons and armaments of the military wing as well as all the equipment of the Propagation & Information Department should also be included.

Usually the Finance Department's responsibility is limited to financial transaction and monetary activities, while all the various Departmental properties and materials comes under the jurisdiction. of the various Departments. This arrangement does not seem logical and it might lead to some disorder. Therefore a complete list of all the resources and finances of the whole organisation ought to be made by the

Finance Department, either by themselves or by the co-operation of the regional offices. Even the establishment of a new office in a foreign country will be accountable to and administered by the Finance Department for its resources, properties, materials and finances. In the event of the closure of a regional office, the Finance Department will also be responsible for collecting all the belongings of that office and entering into the records and checking against the acquisitions. Thus this system will safeguard all the resources, ensure the centralised control over the whole organisation and a proper check and balance would be in place, which will detect the losses or gains. It will also remove any future threat of corruptive and fraudulent practices.

The Finance Department ought to register (with *the Shura* approval) the properties of the organisation, either in the name of *the respected 'Ulama*, whose pious character is well attested and beyond any doubt, or by the establishment of charitable organisations and registering under their names. Care should be taken never to register the organisation's property in the name of its leaders or in the name of *the Jihaad* organisations, as the threat of a ban upon *the Jihaad* organisation at a moment's notice could not be ignored, nor the assassination of the leaders by the enemy's agents, or their arrest by the government of their country. In any of these scenarios the loss of *the Jihaad* properties and resources could not be ignored, thus it would be wise to protect them before any such danger arises.

ARMED FORCES

THE ARMED WING

Generally the military training ought to be acquired by every healthy *Muslim*. Even the disabled *Muslim* could perform various military duties, due to the modern method of warfare. Specifically, each and every member of *the Jihaad* Movements and organisations, must obtain the highest standard of military training and ought to acquire first-hand experience of actual combat. After this necessary training they ought to serve whichever section they are assigned.

The most vital, important and sensitive section among *the Jihaad* organisation is the armed forces section. The activities of this section is spread from the training centres to the interiors of the enemy territories. The area of its activities is very wide. This is the heart of every *Jihaad* activity, while all the other sections exist for the promotion and development of this section. Therefore it also carries heavy responsibilities.

After the compulsory requirement of *the Imaan* and *the Taqwa*, the *Mujahid* ought to pay careful attention to the following three points:

1. Highest standard of military training.
2. Obedience.
3. Prudence and Contrivance.

The more a *Mujahid* with *the Imaan* and *the Taqwa*, concentrates on these points, the more he will gain strength and blessing.

Highest Standard of Military Training.

Every *Mujahid* should possess the highest standard of military training, whether it is physical training, or training for the use of weapons, or frontal assault, or guerrilla warfare. In short a *Mujahid* should acquire the highest calibre of professional training that would able him to perform a multitude of tasks. Without such professional training it would be naive to enter the war. Insufficient training is not much useful either. Today the world has made tremendous progress in the art of warfare. *The Muslims* must try to acquire superiority in this field. A *Mujahid* ought to be trained to such an extent, that when he is sent without any weapons to the enemy country, he would be able to inflict heavy losses upon the enemy. If he is armed then he would be able to wipe out large numbers of the enemy's soldiers.

The training for *the Jihaad* could be divided into two parts.

First Part:

1. Purely mental and psychological training which will result in producing self-confidence, valour, secrecy and serenity. A *Mujahid* is mentally prepared for any eventualities. A *Mujahid* is as solid as a rock, while faced with difficult situations. A *Mujahid* is totally in command of his faculties, whether in sorrow or in joy and most importantly he would never divulge secret information that is imbedded into the deepest recess of his soul.

Second Part:

2. Physical and armament training:

Every *Mujahid* ought to be physically as strong as possible. His physical fitness ought to reach to the stage, that physical torture of the whole world could not make him spill the secrets. He ought to be strong enough to

fight with his bare hands. He ought to be trained to such an extent that he can use what ever weapons he can lay his hands on. He ought to possess enough knowledge and skill to repair various weapons. He ought to be trained to make potent weapons from ordinary materials, freely available from the market place.

Every Mujahid ought to know the fact, that as the Jihaad is compulsory for the protection of the Muslims, so is the training for the Jiitaad.

Allah ﷻ has commanded us in the Holy Quraan, to prepare for the Jihaad as much as we can. Allah's Last Rasool ﷺ has put great emphasis on the training for the Jih and.

Therefore if the Mujahideen have the desire to perform the best and to defeat the enemy, then they should work untiringly for the preparation of the Jihaad and should not be content with anything less than the best.

The second important requirement for a Mujahid is obedience. By obedience we mean the obedience of Allah ﷻ and His Rasool ﷺ and the obedience of the Ameer. A Mujahid is not fighting for his community, his clan, or his homeland, but he is fighting for the Blessings of Allah ﷻ and to spread the Word of Allah ﷻ and the commandments. Therefore it is necessary for him, that at every step, he should follow the commandments of Allah ﷻ and the Revered Sunnah of Allah's Last Rasool ﷺ. May it be the joy of victory, or the sorrow of loosing his best friend, may it be the passion for revenge for the murders and the rape of the innocent Muslims by the Kafirs, or the calmness and control

during the enemy's surrender. Whether the spoils of war are heaped upon his feet, or he is in the state of hunger and thirst. He always acts according to *Allah's commandments* and *the Revered Sunnah of His Rasool ﷺ*.

A *Mujahid* never gets intoxicated by his power and his might, he never lays his hands upon the very old, the innocent children and the women. The thought of dishonest acquisition of the spoils of war never crosses his mind. He does not spill any blood at the joyous occasion of victory, because he is *the Soldier of Allah ﷻ* and *the Soldier of Alla/t ﷻ* always keeps his distance from oppression, embezzlement and excesses of any kind.

Prudence and Contrivance.

The third important ingredient for a *Mujahid* is contrivance and prudence. A *Mujahid*, may he be a commander or a soldier, ought to enter into the war armed with a careful and well thought out plan and strategy, to cause maximum damage to the enemy and minimum loss to him and his side. *The Mujahideen* ought to be aware and informed of the enemy's weaknesses. Their intelligence system ought to have gained the deepest access into the enemy's plans and strategies. *The Mujahideen* also ought to be familiar with the enemy's psychology. For example the psychology of some enemies is as such, that the loss of one hundred of their men is less important to them than the loss of one hundred dollars or pounds. Thus it would be prudent for them to destroy the enemy's economy. The reason behind the enemy's such psychology is, their idolatry. Idolatrous beliefs result in the loss of values and the importance of other human beings, not only in their own eyes but also in the eyes of others. Yes, the only value the *Mushrikeen*

understand is the value of worldly possessions. This lesson is deduced by *the Ghazwatul Badar*, when *Allah's Last Rasool* ﷺ left *Madinat ul Munawwarah* with the intention of capturing *Abu Sufyaan's* ²⁰ loaded trade caravan. This threat forced the *Mushrikeen* to put the lives of their nearest and the dearest at stake, just to protect their worldly possessions. The consequence of such a folly was the slaughter of their kith and kin by *the honoured Sahabahs* ²¹ of *Allah's Last Rasool* ﷺ. The death of whom has demoralised the *Kafirs* to such an extent, that within a very short period they surrendered to *Allah's Last Rasool* ﷺ for ever.

If the *Mushrikeens'* psychology was not materially orientated then they would not have put all their best soldiers into the battle, and *Allah's Last Rasool* ﷺ might have had to fight many more battles, in order to wipe out the cream of the *Mushrikeens'* army, but as soon as their economical interest was perceived to be under threat, the *Mushrikeen* lost all their reasoning and intellect, and inflicted upon themselves irrecoverable damage by loosing their most able and brave fighters in *the Battle of Badar*.

On the other hand when the confrontation is against the Jews, then the Jews value their lives more than their worldly possessions. The Jews are not perturbed by the loss of millions of pounds but would be concerned greatly if they lost a few lives. Though the love of worldly possessions is rampant in them as well, but after the emergence of *Islam* the value of ever decreasing manpower have acquired enormous value to the Jews. Therefore the clans of Banu

²⁰ He was bestowed with the most precious gift of *the Imaan* some years later.

QainuQa' and Banu Nadheer of the holy city of *Madinah* had sacrificed their properties and economical resources in order to save the lives of their members. This is declared in the *Holy Quraan* “that the Jews would offer *Fidyah* for the release of their prisoners”.

Therefore it would be prudent to concentrate on the destruction of the *Mushrikeens*' economical and financial establishments. This will demoralise their resolve to fight and soon they will bow to *the Muslims*. But if the enemy are the Jews then their men are to be targeted, which would demolish their resolve.

Similarly *the Mujahideen* ought to trace those persons who are considered as the brains of the enemy, whom *the Holy Quraan* has called as “*Ai'mmatul Kufr*” .

Behind the war effort of every nation lies certain powerful people who devise the war strategy and oversee the progress of the war. *The Mujahideen* should adopt the strategy of eliminating these war lords, instead of sacrificing numerous *Mujahideen's* lives, in order to wipe out the ordinary enemy soldiers. This will *Insha'Allah* be much more beneficial.

All the *Anti-Islam* forces, may they be *Mushrikeen* or the Jews, have one common factor among them. This common factor is their reliance upon few individuals. This personality worshipping epidemic is the greatest weakness of the enemy. Thus to break the enemy's *Anti-Islam* resolve, a plan to remove these warlords from the scene, would offer untold advantages to *the Mujahideen*. Once the enemy's leading lights disappear from the scene, the whole nation becomes a rudderless ship.

In contrast, *the Muslims* are the only *Ummah* in the whole Universe, who become stronger when more and more of its commanders and leaders sacrifice their lives in the path of *A//ah ﷻ*. Every drop of a martyr's blood produces a new life, vitality and strength to *the Muslims*. *The Ummah* becomes more united and committed more than ever.

The Armed wing of *the Jihaad* organisations therefore, ought to consider these facts very carefully and devise their strategy in the light of the above passages. Today many movements for the liberation in India are, either failing in their objectives, or prolonging their struggle, because they have confined their activities to targeting only the soldiers and civilians, while the fact of the matter is that India's every increasing population is a grave problem for its leaders. The Indian government was forced to spend 168,000,000,000 Rupees in the last year alone, on its birth control programme. Thus the death of a few thousand of her inhabitants would have a negligible affect upon the leaders and the country, on the contrary they might perceive such a loss as an advantage and a divine dividend to their population containment efforts.

True, if India would have been a prosperous nation and the lives of her citizens would have been considered precious, then by now a mutiny might have flared in the streets of India, as a result of the losses they suffered in Kashmir, Punjab, Nagaland, Manipur, Asam and Bahaar. The true situation in India is somewhat different. Unemployment is so rampant that the Indian soldiers, even after daily cleansing of thousands of their comrade's bodies for burial, do not raise their voices in protest, because the sum of 1800 Rupees or so of their salary is the only means of income they have, which provides the meagre basic necessities of their lives. If this source of income disappears then they will

endure the same hunger and poverty as the other millions of Indian citizens are suffering. They are also well aware of the fact, that there is a long queue of hungry and starving people awaiting for their job, if they ever dare to question the mad and suicidal policies of their superiors.

In such circumstances, if the various Movements would have concentrated their efforts towards the economical targets, then by now many a region would have been freed from the yoke of slavery. If these Movements would have targeted the people with silky Dhotees²¹ and white Sampan shaped Topees²² and those leaders whose profession is to abuse the voter's trust, under the pretence of humility and the intelligence organisation of India, then these Movements might have been enjoying their successes by now.

To conclude this statement, we emphasise that the people in charge of the military wing ought to be highly skilled in various branches of warfare and ought to be extremely capable of formulating and devising practical strategies and astute planning. They ought to be well equipped in the implementation and enforcement of such tactics and methods, which would cause the greatest chaos and demoralisation, amongst the populace of the enemies. They should always make sure that their strategies and plans would not cause unnecessary *loss* of the *Mujahideen's* lives.

The Mujahideen ought to be bursting with passion for Martyrdom. *The Martyrdom* is the greatest Honour bestowed upon them by Allah ﷻ, but it is not the final objective. Therefore *the Mujahideen* should always be aware

²¹ A type of clothing for Hindus.

²² Caps.

of those aims and objectives for which *the Jihaad* was made compulsory. They should not engage in any imprudent act and unwise activities because of their eagerness to obtain *the Martyrdom*.

THE ADMINISTRATIVE DIVISION OF THE ARMED WING

It is necessary for the strength and effectiveness of this section, that its responsibilities and personnel ought to be divided into three groups and sections, or the armed wing ought to be divided into three sections.

1. The Department of Training.
2. The Department of Intelligence.
3. The Department of War.

1. The Armed Wing must include some such personnel who are at the peak of their physical fitness, they possess first-hand experience of all kinds of weapons and are in tune with the fundamental principles of *the Jihaad*. They also have the experience of managing the training centres and could teach the art of warfare.

They should be designated solely for the training and coaching of the new *Mujahideen*. They should also be given the responsibilities of establishing new, permanent and mobile training centres, with the approval of the Central Organisation. They ought to travel to different countries and provide training to *the Muslims* of various regions and countries.

This section ought to have a list of all trained personnel with their addresses, their organisational position and status and the record of the standard and the level of training they possess.

This section ought to arrange intermittently, special sessions of training for the leaders of the organisation and the personnel of other sections, thus providing them with complete and up-to-date training.

This section ought to be in regular contact with other organisations' military wings, with the view of improving the existing system.

2. The Intelligence Section should appoint those people to its section who are physically strong, agile, selfless and experienced and who are totally trustworthy and loyal. They are not tainted with the disease of popularism and personal vendetta. The tasks and responsibilities of this department are as follows:

- Complete intelligence gathering of the enemy's strength and its sensitive places.**
- To be fully informed of the weaknesses of the enemy.**
- To successfully instigate misinformation campaigns, in order to disguise the true strength and war strategy of the *Jihaad* organisation.**
- To prevent infiltration of the enemy agents and unearthing the moles within their organisation.**
- Completion of all the necessary arrangement before commencing any military activities in the new theatre of war and to pinpoint sensitive targets.**
- To keep a strict watch upon any internal mutiny.**
- To establish contact with the *Mujahideen* who are held prisoners in the enemy jails.**

- To win support for *the Mujahideen* within the enemy territory and to establish channels for *the Mujahideen*.
- To arrange clandestine supplies to *the Mujahideen*, fighting in the theatre of war.
- To discover any national or international conspiracies against the organisation and to thwart it prior to their implementation.

3. The Department of war:

Finally a *Jihaad Shura*, consisting of the members of the military wing and the experienced commanders, with the consent of *the Ameer* and the organisation ought to be established, in order to pursue a cohesive course of action, for the most affective means of *the Mujahideen's* war efforts and for the preparation of devastating attacks upon the enemy.

THE DISTINCTION BETWEEN THE JIHAAD AND ACTS OF VIOLENCE

The honoured Mujahideen ought not to forget, that *the Jihaad* is an act of *Divine Worship* and at the core of every *Act of Worship*, lie the vital requirements of purity and sincerity of the heart. Every *Act of Devotion* must be performed for the sole purpose of obtaining *Approval and blessings of Allah ﷻ* and must be totally in accord with *the Revered Sharee 'ah*. *The Mujahideen's* intentions always ought to be to *please Allah ﷻ* alone. Their hearts and souls ought to be free from false pride, arrogance, haughtiness and insolence, so that their great *Act of Devotion and Worship* remains- protected and acceptable in *the Court of Allah ﷻ*. Anyone who sacrifices his. life with the sole intention of becoming famous, would be-the first person to

be shoved into the hell-fire, therefore *the Mujahideen* ought not to be haughty and insolent because of their great deeds and ought not to advertise their deeds without any necessary reasons. The pronouncement of the events of *the Jihaad*, for the sole purpose of propagation ought to be narrated with the minimal mentioning of personal achievements, instead the greatness of *the Jihaad* and *the help and the victory-of Allah ﷻ* ought to be prominent in all such propagation.

Once the *Mujahid* believes, that every achievement and success is not due to his effort and endeavour, but due to *Allah's Will* and *the commandments*, then none of the satanic tricks will penetrate his heart and soul. Regardless of whether he narrates each and every event and achievement of *the Jihaad*, or publishes them. Indeed *Allah ﷻ* will grant to this *Mujahid* untold and unimaginable *Thawab* for such narration and publication, as they would be a means to bring thousands of *Muslims* into *the Jihaad*.

If the narration of the events of *the Jihaad* in the above prescribed manner is not pursued and it is instigated due to an act of false pride and insolence, then the deeds of *the honoured Sahabahs ﷺ* and *the Salaf ul Saliheen* would have never reached us.

On the other hand (*Allah ﷻ* Forbids) if any thought of self-importance penetrates into any *Mujahid's* heart and soul and he considers himself as an indispensable old hand and an extremely valuable experienced *Mujahid* and believes that all the achievements are due to his personal effort and endeavour and demands certain rights, then the situation becomes threatening, which need to be reformed urgently. Therefore *the Mujahideen* ought to check thoroughly and correct their intentions before any public statements and publications are made.

One other important point to be remembered is, that holding and carrying the weapons is a *great blessing*, thus satan tries his utmost to tempt the armed *Mujahid* to abuse this blessing, by prompting the wrongful usage of his weapons, in order to cause ill-feelings against *the Jihaad* and *the Mujah ideen* . Therefore those lucky *Mujahideen* who are armed, should understand very clearly and precisely that the usage of these weapons are governed by *the Revered Sharee'ah* and if the usage of these weapons are carried out in accordance with *the Revered Sharee'ah* then only it would be called *the Jihaad* and they will reap the Thawab for this great *Act of Worship and Devotion*. But if he uses his weapons, contrary to *the Revered Sharee'ah* and in the wake of some temporary emotional outbursts, then this will not be *the Jihaad*, but it will be an act of violence, and Allah ﷻ detests those who spread chaos and violence on the earth. Some people who are shallow minded and possess uncontrolled emotions, are propelled by satan, to act irresponsibly and the satanic influences instigate negative feelings in them against the organised Movement of *the Mujahideen* and their policies which are based upon the *Revered Sharee 'ah*. These people start complaining that nothing important is happening. But in reality the only act they themselves are capable of accomplishing is, lobbing a grenade into the places of worship of the enemy, or to disrupt a public gathering, or to kill some unconnected and unworthy or defenceless person. These meaningless and despicable acts of violence are considered by them to be their greatest achievement.

Sadly the enormous achievements and task of *the Jihaad* Movements, such as the snatching of freedom and independence for the million of *the Muslims* from the clutches of the barbaric Soviet occupying forces and the virtuous cause of protecting the future of 200,000,000 Indian

Muslim's from the racist Hindus, does not seem to them as a great achievement and endeavour. Such superficial and shallow minded youths could be found in the four corners of the world. Some of whom spend their lives day-dreaming of some invincible great plans which never sees the light of the day, while some will be carried away by their silly and aimless emotions to commit some act of violence which might push some of the greatest organisations to the precipice of destruction.

These type of youths could be seen either asking daft and silly questions to *the respected 'Ulama*, or bothering the leadership of *the Jihaad* Movements, with their imaginary schemes. The usual contents of their verbosity includes such statements "that cacluding *the Jihaad*, if there is any other need for their services, then they are willing to serve", "you are wasting the resources by fighting such and such enemies, while the real enemy is around you", "is it permissible to kill a prostitute?", "could we have your permission to rob all those who do not take part in *the Jihaad*?", "certain banks are the properties of certain sects, could we be allowed to rob them as it will be profitable to the religion?", and so on and on and on.

These type of people are neither encouraged by *the respected 'Ulama*, nor by the leadership of *the Mujahideen*. Disappointed, they turn against *the respected 'Ulama* and the leadership of *the Jihaad* Movement, they then start spreading false and distasteful accusations and innuendoes against *the respected 'Ulama* and the leadership of *the Jihaad* Movements and finally they turned to other people for help for their superficial and imaginary perception and schemes. Occasionally they manage to form a group of like-minded mentally disturbed people and start some short-lived subversive activities, then they fade away quietly.

It is a binding duty of *the Jihaad* organisations, to inform v&y precisely, emphatically, and very clearly, to every *Mujahid*, before handing the weapons to him, the sanctity of the weapons, and *the Revered Sharee'ah* relating to the proper usage of these weapons. *The Jihaad* organisation ought to make sure that those who are entitled to carry arms and ammunitions, are well drilled in the following of the commands of their the commanders and *the Ameer*. They are to be thoroughly checked against any germs of self-importance and the shallow disruptive emotions.

The strict policy of discouragement ought to be enforced for any one, perceived to be harbouring any notion of abusing the weapons and are prone to momentary personal initiatives. Such people should be kept away from the organisation and *the Mujahideen*. As we have described earlier that *the Jihaad* is not synonymous with hooliganism, armed robberies, murders and mayhem, but *a holy deed of Worship and Devotion*, which is solely performed for *Allah's approval and blessings*, and *Allah's approval and blessings* can only be obtained by the obedience of *the Ameer* and by the strict adherence to *the Revered Sharee'ah*.

The purpose of *the Jihaad* is the reformation of the individuals and the society. The aim of *the Jihaad* is to establish peace on Earth. The objective of *the Jihaad* is to instil obedience and subjugation to Allah ﷻ only. *The Jihaad* is synonymous with *the Da'awat ul Haq*. Thus a *Mujahid* should acquire the attributes and qualities befitting *the Soldier of Allah* ﷻ.

Today conspiracies against *Islam* and *Muslims* are rearing their ugly heads in many quarters of the world, therefore a tightly knit organisation and an extremely careful approach

to the *Jihaad* is required. This can only be achieved, when unsuitable persons do not enter into the fold of the *Jihaad* organisation and the Movement until they conform to the hilt to all the *Islamic* principles and commandments. This conformation will result in *Allah's* blessings descending upon those who are participating in the *Jihaad* and all the goals of the Movement will be fulfilled and *Insha'Allah*, the words of *Allah* ﷻ would be supreme once again in every nook and cranny of the world,, and *Is/am* will regain its superiority over the *Kafirs* and the *Mushrikeen*. Oh *Mujahid* in the Path of *Allah* ﷻ! Remember ! That the *Jihaad* is not a mean to bring human beings into the subjugation of other human beings, nor is the *Jihaad* for the purpose of achieving personal gains or honour. We are sacrificing our lives in order to end all the mischief, discord, sedition, inequity, wretchedness and wickedness from the world, our sole expectation by the virtuous deed of the *Jihaad* is the success in the *Hereafter*. Therefore whenever we are armed, then our hearts and souls should be attentive to the *Holy Words of Allah* ﷻ.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

﴿٢٨﴾

(TRANSLATION) THIS HEREAFTER WORLD, WE HAVE SPECIFICALLY MADE FOR THOSE WHO DO NOT INTEND TO HIGH-HANDEDNESS AND MISCHIEF ON EARTH. AND GOOD RESULT IS (BESTOWED) TO PEOPLE OF TAQWA.

SURAH AL QISAS:28
AL AAYAH 83.

﴿٢٨﴾

An armed and trained *Mujahid's* heart and mind is not only occupied with the twenty-eight *Ghazwaat* , the bravery and chivalry of *the honoured Sahabahs* ﷺ, the faith enhancing military campaign of *the honoured Sahabahs* ﷺ in the width and breadth of the Roman and the Persian Empires, the invasion of Sindh (presently in Pakistan) in response to the cry of a child and the attack of Tariq bin Ziyad²³ (*RahimahulLahu*) on Spain in order to protect the dignity and honour of a *non-Muslim* lady, Sultan Salaahuddeen's²⁴ (*RahimahulLahu*) war against the Christian (so called) Crusaders for the liberation of *the holy Masjid of the Bait ul Maqdis*, and the war of Mahmood Al Ghaznvi with the Hindus for the destruction of the Mandir of Sumnath (where in the name of religion every conceivable oppression was carried out against humanity), but *the Mujahid* at the same time should also remember that *Allah's Last Rasool* ﷺ did not grant the permission to fight the *Munafiqs* of *Madinat ul Munawwarah*. *Hazrat 'Uthmaan* ﷺ²⁵ (inspite of ruling the then half the regions of the world) did not allow *Muslims* to attack the few hundred Christians.

The Leader of the Mujahideen, RasoolulLah ﷺ, on every occasion of sending the groups of *Mujahideen* for the *Jihaad* assignment, used to emphasise to them:

²³ First *Muslim* commander to set foot in Europe and participated in the liberation of Spain and Portugal from the tyranny of the Christian King.

²⁴ The *Muslim* Sultan who liberated *the Bait ul Maqdis* in Palestine from the clutches of the Christian invaders and defeated them in many battles.

The third *Khaleefah* and the *Ameer ul Mu'mineen* who married two daughters of *Allah's Last Rasool* ﷺ.

- **DEPART WITH THE NAME OF *ALLAH* AND WITH THE HELP FROM *ALLAH* AND IN *THE DEEN OF ALLAH-3 RASOOL ﷺ*.**
- . **DO NOT KILL ANY OLD AGE PERSON.**
- . **DO NOT KILL ANY INVALIDS AND DISABLED.**
- . **DO NOT HARM BABIES.**
- . **DO NOT HARM CHILDREN.**
- . **DO NOT HARM WOMEN.**
- . **DO NOT STEAL FROM THE BOOTY AND THE SPOILS OF WAR.**
- . **ACCUMULATE ALL THE SPOILS OF WAR IN ONE PLACE (take your share after its division).**
- . **MAINTAIN PROPER & CORRECT MUTUAL DEALINGS.**

Sometimes the following declaration was also issued:

- **KEEP YOUR WORDS AND DO NOT GO BACK ON YOUR COMMITMENTS.**
- . **DO NOT MUTILATE THE CORPSES.**

We should also memorise that *Allah's Last Rasool ﷺ* has pronounced *“the threat of the Jahannam for those Muslims who raise their swords against each other, in such a case the murderer and the murdered both will be assigned to the Jahannam”*.

We must also preserve it into our hearts and minds, that even a single life is immensely valuable to *Alla/z ﷻ*, thus extinguishing a life on the suspicion of being an agent or informer alone should not be practised. The Earth shudders with the sin of extinguishing an innocent soul and *Allah's help and blessing* is suspended.

The honoured brave soldiers of *the Ummah*! Those youths deserving *the Jannat*! The courageous battlefield heroes! Memorise well! Your fight is not for a specific nation, community, group or organisation. You are not spilling your blood for the dominance of one nation upon another. The reason for your *Jihaad* is not to elevate one organisation above another. You do not wave the banner of Arab nationalism or Asian nationalism. You are not fighting to protect the powers of the few. Your fight is to obtain *Allah's favour*, and acceptance of your deeds by *Allah* ﷻ. That's why this war is called *the Jihaad*.

You are sacrificing your lives for the greatness of *Islam* and for the protection of *the Muslims*, therefore even the dust and the sand on your feet is the guarantee of *the Jannat*. You are striving for the establishment of the greatness of *the Holy Quraan* and for *Allah's commandments*, in order to guide mankind to the right path.

You are performing the greatest task of liberating mankind from their own slavery and bringing them to the subjugation of *Allah* ﷻ alone. You are those fortunate people who are providing the proof of the *Oneness of Al/ah* ﷻ and the righteousness of *His Deen, Islam*, by spilling of your crimson blood. Therefore after your death, you are bestowed with the honour of *the Shaheed* .

It is strictly not permissible for you to put a bullet in the body of any *Muslim*.

Therefore:

It is criminal to use your youthful energy and power to usurp one nation against another.

It is not allowed for you to use your sacred weapons for the advancement of one organisation at the cost of another.

Do always remember that *you* are the *Mujahid in the Path of Allah ﷻ*, the soldiers of *Islam*, the guardians and protectors of *the Imaan* and *the Deen*.

These honours are your precious possessions of this world and *th e Hereafter*.

THE PSYCHOLOGICAL PREPARATION OF THE PROBABLE CONSEQUENCES OF THE JIHAA D

Whenever *Muslims* enter into *the Jihaad* with the Blessings and *the Help of Allah ﷻ*, then immediately many a diverse consequences emerge. Therefore a *Mujahid* must always be psychologically and mentally prepared for them.

Presently after the campaigns of *the Jihaad*, an instant victory and the immediate establishment of *the Khilafah* is assumed as a fact.

We assume that as soon as we start *the Jihaad*, we will be victorious immediately and as soon as we are victorious the *Khilafat ul Rashidah* will be established and the environment of piety and pure goodness will be enforced and upon every street and corner of the conquered land, the seal of Islam would be imprinted immediately. But when after *the Jihaad* these assumptions are not materialised then suddenly *the Anti-Jihaad* conversations rear their ugly heads, great numbers of people loose their hearts in *the Jihaad*. The euphoria of the victory turns into dejection, some

proclaimers of instant establishment of *the Khilafat ul Rashidah* after *the Jihaad*, hide their faces with shame and guilt, and the *Anti-Jihaad* supporters are provided with an opportunity for heralding their abuse against *the Jihaad* and *the Jihaad* Movements.

A clear example of, such an event is Afghanistan. In 1992 when General Habibullah the communist backed puppet ruler was dethroned, the communist surrendered to *the Mujahideen* and handed over the rein of power to *the Mujahideen*, thus enabling *the Mujahideen* to enter Kabul and formed the government with few key positions in their hands, while the whole of the administrative establishment and the armed forces and the civil servants of the past regime remained intact.

There was no ethical or religious base for fighting and destroying the Uzbek Militia who handed the power to *the Mujahideen*, thus they remained armed to the teeth. Meanwhile small groups managed to occupy various sections of Kabul which were supported by the Iranian Regime. The whole of Afghanistan was in turmoil. The fourteen-year long bloody war has left Afghanistan fragmented and each part of Afghanistan was under the control of different armed factions. The whole of Afghanistan was sprinkled with land mines with the view of maiming and killing tens of thousands of *Muslims*. Six million of the population was forced to seek refuge in neighbouring countries. Russia's crime against humanity has left millions of helpless and destitute widows, orphans and crippled citizens.

In such a grave and despondent situation it was vital that all *the Mujahideen* should have come together and co-operated fully with each other and the process of dismantling the communist administration would have been started and they

would have formed cohesive internal policies. But soon after the surrender of Kabul to *the Mujahideen*, a section of the populace, gripped by their long suspended desire and enthusiasm for the establishment of *the Khilafah*, became disenchanted with the snail pace progress of the *Mujahideen* towards that goal.

Many a different and false accusations were directed against *the Mujahideen*. Such as “the streets of Kabul are filled with shameless women who do not cover themselves according to *the Revered Sharee’ah*”, or “Kabul is under the control of the Uzbek Militia of Rasheed Dustam and *the Mujahideen* are puppets in their hands”, or “all the government departments and offices are run by the communists” and so on. Thus these and similar unreal outbursts gave the opportunity to a faction to attack Kabul and opened the door of wretchedness which has not yet been closed.

After the start of this internecine war in Afghanistan, who did what, and what actually took place is a long story. During that period of this blind war, so many events took place that even the parties involved might not know themselves.

Indeed many excesses were committed. Broken promises, reneging on solemn commitments, bitter scenes, the heart breaking war between the various factions of *the Mujahideen* were witnessed. Many honoured and respected great personalities were defamed. Countless trusted and dignified people, lost their positions and respect in the eyes of *the Ummah*.

How did it all begin?

We observed an interview of an Afghan leader surrounded by sabre rattling and slogan chanting Arab *Mujahideen*, the Afghan leader was expressing with heavy heart the facts that Kabul is still under the iron control of the Uzbek Militia and the supremacy of *Is/am* is not established. Thus he will fight to the last, to remove every communist from Kabul. During the whole interview he was cheered by the Arab *Mujahideen* with emotional and unrealistic slogans.

A realisation dawned upon us there and then, that these slogan chanting, emotional *Mujahideen* are the root cause of the erroneous views of this great leader. If this leader should have gone to Kabul with *the Mujahideen* under his command and acted in consultation with the other *Mujahideen* groups in Kabul with a view of systematic removal of the communists from the machinery of the government then the ultimate wishes of all *the Mujahideen* and the pious people would have been easily attained.

But the war has commenced and the communists were able to gain protection from various *Mujahideen* organisations and thus contributing in the prolongment of the final outcome.

Our only reason for stating this example is to show, that when *the Mujahideen* are not prepared for the consequences of *the Jihaad* before hand, then a disastrous result might ensue.

It is not our intention (*Allah ﷻ Forbids*) that the Afghanistan Jihaad is a failure. On the contrary, we believe that in Afghanistan's *Jihaad*, the Muslims in general and *the Mujahideen* in particular, were successful beyond the wildest

imagination. Because *the Jihaad* of Afghanistan was waged neither for the purpose of governing Kabul by *the Mujahideen*, nor with the aim of removing certain people from power and installing others in their places. The aim of *the Mujahideen*, for a considerable period was, that they were fighting for the protection of *Islam* and to obtain the highest honour of Martyrdom in this war.

By this great *Jihaad*, the bloodthirsty animal, namely the Soviet Union, met her own death. A sigh of relief has spread from Pakistan to the gulf. Due to this great *Jihaad* those *Muslim* states were able to free themselves from the clutches of the Soviet Empire, for whom the thought of liberating themselves was non-existent a short while ago.

These were the fruits of *the Jihaad* in Afghanistan, which slowly and gradually inspired *the Mujahideen* towards their ultimate goals of establishing the government on the model of the *Khilafat ul Rashidah*.

Thus establishment of *the Khilafah* and other faith-enhancing aims and objectives gained momentum and were expressed in slogans by *the Mujahideen* and the lovers of *the Jih and*.

After the fall of Kabul, the result and consequences obtained through *the Jihaad* were soon forgotten and were biting the dust and all the attention was now focused solely on those slogans which appeared at the end of Afghanistan's *Jihaad*. These were though not empty and hollow slogans and it was also *the Mujahideen's* intention and aim to establish *the Islamic* system in Afghanistan after the demise and the destruction of the communist administration, as it was the cornerstone of *the Mujahideen's* aim and objective for waging *the Jihaad*. But after the fall of Kabul no one realised the huge and countless obstacles lay ahead in the

path of the establishment of *the Islamic* system in Afghanistan. Every nation of the world perceive the establishment of pure and true *Islamic* State in Afghanistan as a death-warrant to their own existence. Even the neighbouring *Islamic* nations were not in favour. Furthermore wiping out the remaining communists and getting rid of the communist legacy and influence was not an easy task. The settlement of millions of displaced and dislocated refugees and the redevelopment of the ruined country was a huge and extremely difficult task.

In these circumstances it was vital for all the groups and the factions to tackle these issues unitedly and continuously. In addition the prevailing international laws were the permanent stumbling blocks to these efforts, to challenge and confront these international laws needed enormous efforts and a lengthy period of time.

Anyhow, due to the hastiness of some people and due to the old enmity and rivalry of some people and due to some other reasons, Afghanistan was pushed into a new war. But we believe that *the Jihaad* of Afghanistan is a success and *Insha'Allah*, in the near future a genuine *Islamic* nation will be established and the blood of 1,600,000 Martyrs which had folded the darkness of communism, will bear fruits and *Insha'Allah*, the best leadership will be provided from Afghanistan, which will not succumb to anyone's threat in its pursuit of solving the problems of *the Muslim Ummah*. *Yes!* We said in the past and we say again now! It might take some time, to achieve these goals. We honestly believe that inspite of the conspiracies of the enemies and the apathy of our own, this length of time does not seem considerably long.

Now returning to our main subject. Every *Mujahid* should always be alert and prepared in his mind and heart for the probable consequences of *the Jihaad* and it should be understood well, that as long as a *Mujahid's* intention is correct and proper and his *Jihaad* is according to *the Revered Sharee'ah*, then he will never be a failure. If he is victorious then he is the winner, if he loses his life in the hand of the enemy then he is also successful. If his forces are winning then he is the winner, and if his forces are apparently unsuccessful then he is still successful. But the consequences on the surface could have many dimensions. It is probable that *Allah* ﷻ will bestow such a victory in *the Jihaad*, that he can see the fulfilment of the aims and objectives of *the Jihaad* with his own eyes, as *the honoured Sahabahs* ﷺ have witnessed *Allah's* glorious gift of victory in *the battle of Badar* and in *the Holy city of Makkah* and as *Sultan Salaahuddeen* had witnessed in the victory of *the Bait ul Maqdis* in *Palestine*. But it is also probable that a *Mujahid* might witness an apparent defeat, but in reality this defeat is on the surface which could contain within it several benefits. As *the honoured Sahabahs* ﷺ have witnessed in *the battle of Uhud*. It is also probable that the battle is indecisive and ends in stalemate and its effects might become apparent later on, as it happened with the Movement of the Martyrs of *Balakoat*, the consequences of which were ascertained after a while.

The consequences of every Movement and every *Jihaad* holds many probabilities, thus a *Mujahid*, in order to Please *Allah* ﷻ, ought to put all his effort and the best of his endeavour to *the Jihaad* and leave the result of his effort and endeavour to *Allah* ﷻ alone. He ought not to blow his trumpet on victories, nor to be heart broken and disappointed on his defeat. His effort, endeavour and

sacrifice are never in vain. The result will definitely emerge either immediately or later. His participation in *the Jihaad Insha'Allah*, would emerge, in the form of *Allah's blessings* upon the inhabitants of the whole world.

If by the sacrifices and efforts of the handful of people the caravan of human beings is diverted from the path of hell to the eternal heavenly abode *Jannat*, then this bargain is not a bad bargain at all. If *Allah's* precious gift of the establishment of *Islam* and *the Khilafah* is achieved, then who could measure the greatness of this gift **of Allah** ﷻ.

“Oh heart in love contains all the benefits
Loss of one life is not a bad loss.”

If the *Mujahid* is an eye witness of the fruits of his sacrifices then it is a great blessing and if the fruits of his sacrifices blossom after his time, then his reward is awaiting for him when he meets his *Creator*.

ATTRIBUTES AND QUALITIES OF THE MUJAHIDEEN

IMAAN E KAAMIL

In the Holy Quraan the commandments of the Jihaad are given to those who possess the Imaan, because the foundation of the Jihaad depends solely on Imaan and such a great deed can only be accomplished properly by the true believers only. The Jihaad itself is a significant mean of enhancement and completion of one's Zmaan and it is an incontrovertible proof of the firm beliefs of the Mu'min.

The Imaan means that solid & strong faith which is embedded in the deepest recess of the believer's heart. This rock solid faith manifests fully in every deed of its beholder, may it be the 'Ibadaat', the Mu'aamilaat', or the Mu'aashirat', not the weak and feeble Zmaan, that appears intermittently and partially in one's heart. Not the Imaan, that intermingles with doubts. Not the Imaan that does not reform its beholder's moral, ethical, social and religious behaviour.

Zmaan is a precious gift, that manifests itself through every word, every deed and every act of its possessor. Mu'mins thoughts, perceptions, feelings, behaviour, aims and objectives, acts and deeds springs from the fountain of the Imaan.

The Mu'min does not proclaim the Oneness **Of Allah** ﷻ, by his words alone, but this belief becomes an inseparable part of his whole being. Thus he does not bow and subjugate to any other physical or psychological entity except his *Creator, Allah* ﷻ.

This *Imaan* instils in him the abhorrence of all the practices of the *Mushrikeen*. His heart and soul becomes the centre of love, devotion, surrender and the glorification for Allah ﷻ alone. The faithful grasp the truth of the insignificance of this temporary world. With this true faith, his life, his death and his every act and deed becomes subservient to Allah's commandments only. He believes that only Allah ﷻ has the power to remove the difficulties and the obstacles in his path.

Belief in the life *Hereafter* removes all the diseases from the hearts of the *Mu'min*. It cleans the soul, of greed, selfishness, and other undesirable animalistic diseases. It transforms his life and every moment becomes precious, as the *Mu'min* realises, that his short span of life in this temporary abode is an opportunity for the preparation of the life *Hereafter*. If he misses this opportunity then eternal regrets awaits him. Therefore the *Mu'min* does not engage in the pursuit of the acts of self-gratification such as engaging in pleasures or acquiring worldly possessions.

The *Zmaan* in the *Risaalat* transfer all his love, affection, and reverence to the holy persona of Allah's Last Rasool ﷺ only. And the persona of Allah's Last Rasool ﷺ act as the centre of gravity for all his existence. Every word and deed of Allah's Last Rasool ﷺ contains within it the guarantee of success and well being of his temporal and eternal life.

Allah's Last and Final Rasool ﷺ has granted us, a practical guidance of conduct for our each and every deed and conduct. Thus for *the Mu'min*, there isn't any need to look elsewhere for the conduct of his life. The holy persona of *Allah's Last Rasool ﷺ* provides *the Mu'mitt*, with practical guidance in every sphere of his life, from family matters to the affairs of the state and the government.

The past provides us the evidence and history is the witness, that the followers of *Allah's Last Rasool ﷺ* obtained success and greatness by following *the Revered Sunnah of Rasoolullah ﷺ* and as a result of these pious deeds, their lives were adorned with great achievements both in this world and *the Hereafter*.

From the pages of history we also learn how those nomads, whose live's epicentre was herding the camels only, had conquered the then so called civilised and cultured world, by following the holy persona of *Allah's Last Rasool ﷺ* and made the then great civilisations to admit the hollowness of their artificial culture and the impoverished state of the fabrics of their society.

The *Imaan* of the honoured *Sahabahs ﷺ* of *Allah's Last Rasool ﷺ* is a blueprint and an example for us. *The Mujahideen* ought to make every conceivable effort, to emulate the *Imaan* of the honoured *Sahabahs* & when the roots and the influences of their *Imaan*, resemble the *Imaan* of the honoured *Sahabahs ﷺ*, then their success and achievement would be as great as *the honoured Sahabahs ﷺ* and within a brief period, the specific and the general affects of *the Jihaad* would be felt every where in the world.

We submit to *the Mujahideen* in the following paragraphs the sketch of *the honoured Sahabahs* ﷺ complete *Zmaan* as drawn in the most appealing and heart warming words by the great thinker of *Islam*, Hazrat Maulana Al Sayyad Abul Hasan Ali Al Nadwi دَامَتْ بَرَكَاتُهُمْ.

Please read again and again each and every word and try to absorb the *flow* of *Zmaan* from these words into your heart and soul.

“Here under the guidance of *Allah’s Last Rasool* ﷺ, *the honoured Sahabahs* ﷺ spiritual and *Zmaan* enhancing training continued. *The Holy Quraan* was continuously warming and strengthening their hearts and by the Companionship of *Allah’s Last Rasool* ﷺ, they were gaining strength in *Zmaan*. The power of curbing their animalistic desires was getting stronger. The genuine eagerness for their *Creator’s blessings*, the will to sacrifice themselves in *the path of Allah* ﷻ, the undying Love of *the Jannat*, the eagerness for learning and the understanding of *the Deen*, and the control and accountability of themselves was reaching its peak.

They obeyed *Allah’s Last Rasool* ﷺ in alertness and in fatigue. In whatever situation they were, they stood up in the Path of *Allah*.

In ten years they participated in twenty seven *Jihad’s* with *Allah’s Last Rasool* ﷺ. On the *commandments* of *Allah’s Rasool* ﷺ they went to the battlefields more than one hundred times. Abandonment of worldly considerations became easy for them. They became well versed in enduring family problems.

The Verses of the *Holy Quraan*, brought to them countless new *commandments* of which they were previously unfamiliar with. Many *commandments* were revealed concerning themselves, their possessions and their families and their offspring. Abiding to these *commandments* was not an easy matter. But obedience to *every Word of Allah* ﷻ and *His Rasool* ﷺ became part of their nature. Once the riddle of paganism and idolatry is solved, then all the riddles became solvable with ease. *Allah's Last Rasool* ﷺ endeavoured once only for their *Zmaan*, since then any need for further continuous effort for *Al Amr wa al Nahyi* and with every new *commandment* any need for further effort became unnecessary. Once in the first battle between *Islam* and *the Jahiliyyah* was won, then the need for all other battles evaporated. They entered into the fold of *Islam* with their limbs, their bodies and their souls. Once the truth dawned upon them, there was no place for any further struggle with *Allah's Last Rasool* ﷺ. There was no mental or spiritual perplexity ever raised in their minds against *Allah's Last Rasool's* ﷺ judgements and decisions. They were the people who admitted in front of *Allah's Last Rasool* ﷺ, their hidden short comings and they offered their bodies without the slightest hesitation for the appropriate punishment, if any inadvertent sinful act was committed by them.

When *the commandments* of the prohibition of Alcohol and toxicant drinks was relayed to them, while their hands were holding the alcohol-filled glasses. What happened then? Those hands became paralysed and could not move those glasses towards their mouths, the yearning of the mouth dried up, the utensils of the intoxicating beverages were

smashed and the sewage of *Madinat ul Munawwarah* were flowing with alcohol.

Once the satanic influences or rather their own self-made influences were wiped out, then the demon of self importance was buried for ever. They would treat themselves exactly as they would treat others. They were the inhabitants of this world, yet at the same time they were the people of *the Hereafter*. Their preference was directed towards eternal achievements rather than any temporal considerations. They were not troubled by any calamity, nor were they showing off any *Graciousness Allah* ﷻ had bestowed upon them. Nothing could divert them from their beliefs. In poverty they persevered. In richness they were content and grateful for their *RUBB's blessings*. Business and commerce would not make them negligent. The transformation from temporal values to spiritual and eternal values was permanent. Whatever the world could throw at them, may it be the temptation of wealth or may it be the yearning for power, their devotion to their Creator and the teachings of *Allah's Last Rasool* ﷺ remained rock solid. They were the bearers of Justice. They were not afraid of any one except *Al/ah* ﷻ. Thus *Allah* ﷻ had given the reign of his Earth to them, the whole world was laid before them subjugated. *Allah* ﷻ had entrusted them the responsibility and the honour of protecting the world from evil and injustice and the preaching of *the Deen*, to the rest of the world. *Allah's Last Rasool* ﷺ made them his deputies and the torch bearers of *Islam*. And with peace and harmony and with total satisfaction and containment with the completion of *the Risaalat* passed away to meet *the Creator*."

(The Effects of the Muslim's Rise and Fall upon the World, pp. 99-100).

There are more than 70 branches of *Imaan* in the *Revered Ahaadeeth of Allah's Last Rasool ﷺ*. They were collected and compiled by Imam Baihaqi (*RahimahulLahu*) in his book of the *Revered Ahadeeth Sh 'ubul Imaan* in detail.

We present to the *Mujahideen* a list of these Seventy Branches of *Imaan* in brief. So they could start acting upon each of them, which will enhance and strengthen their *Imaan*. Some of the 70 branches are those without which one cannot become a *Muslim*, while other branches relate to the completion of *Imaan* and the enhancement of *Imaan*.

One should read each of them separately and deliberate upon each of them individually, to ascertain which of the branches of faith is blossoming within himself and which of the branches has not taken root within himself.

1. Proclamation, and attestation of **لَا إِلَهَ إِلَّا اللَّهُ** "There is None to be Worshipped but *Allah*".
2. Affirmation and attestation of all the *Nabees* and the *Rasools*. صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ
3. Belief in all Angels.
4. Belief in all the *Holy Scriptures* revealed by *Allah ﷻ* to His *Nabees* and *Rasools*.
5. Belief in the *Taqdeer* whether beneficial or harmful, is by the decree of *Allah ﷻ* alone.
6. Belief in the Day of Judgement.
7. Belief in the life after death.
8. The Daily Five *Salaat* (prayers) are compulsory and obligatory:
9. *Zakaat* is compulsory and obligatory.
10. Fasting of the month of *Ramadhan* is compulsory and obligatory.

- ! 1. *The Hajj* is compulsory and obligatory.
12. *The Jihaad* in the path of Allah ﷻ.
13. Rising from the grave Alive and accounting for one's deeds in front of Allah ﷻ (resurrection and the Judgement).
14. *The Jannat* is designated for the *Mu'mineen* and the *Jahannam* is designated for the *Kafirs*.
15. Love of Allah ﷻ is *Wajib* .
16. Fear and apprehension of Allah ﷻ is obligatory.
17. Always to be hopeful of Allah's blessings.
18. Keeping trust and dependency upon Allah ﷻ.
19. Love and affection for Allah's Last Rasool ﷺ is WAJIB.
20. Deference and total respect for Allah's Last Rasool ﷺ is *Wajib*.
21. To value *the Deen* above everything else.
22. Learning *the Deen* (acquiring the teachings of *Islam*).
23. Propagation and preaching of the *Teachings of Islam* and spreading it among the populace.
24. Deference and Respect of *the Holy Quraan*.
25. Cleanliness and purification as* stated in the teaching of *Islam* is necessary .
26. *I 'etikaf* .
27. Protection and keeping guard of the frontiers of *Islamic* domains.
28. To stand fast during the battle against the enemy and not to abscond.
29. To hand over the 1/5 of the spoil of war to *Muslim* Authority.
30. To free slave.
31. To fulfil atonements.
32. To fulfil promises and agreements.
33. To be grateful to Allah ﷻ.

34. To refrain from useless and demeaning conversations.
35. To hand back all the things deposited on trust.
36. Killing people without any right is forbidden.
37. To protect the private parts.
38. To avoid obtaining materials belonging to someone else by wrongful and improper means.
39. To consume *Halaal* food and drink only.
40. Silken clothes for men and utensils made of gold and silver are forbidden.
41. Games and amusements are contrary to *the Revered Sharee'ah*, they are *Haraam* .
42. Balance expenditure (avoiding wastefulness and miserliness).
43. To avoid Jealousy and hatred.
44. To protect the honour, dignity and chastity of others.
45. To perform all the deed exclusively for *Allah* ﷻ alone and to refrain from Hypocrisy and pretences.
46. To be joyful upon virtuous deeds and to be sorrowful upon sinful acts.
47. To repent, to renounce, to adjure from sinful acts and deeds.
48. To offer *Qurbani* (Sacrifices) on the occasions of *the 'Eid ul Adha* , *the 'Aqeeqah* and *the Sadaqaai* .
49. To obey the commands of *Ulil Amr* .
50. To be part and parcel of *the Ummah* and to avoid being remaining aloof from *the Ummah*.
51. Justice and fairness to be practised in adjudication.
52. *Amr Bil M'aroof wa Al nahyi 'Anil Munkir* .
53. To assist in the virtuous and pious deeds.
54. To be bashful and to refrain from being impudent and shameless.
55. To treat the parents properly, with respect, affection, and compliance.

56. To maintain links with the relatives, and not to abandon them.
57. To possess and maintain good manners and affability.
58. The owner/proprietor should treat their slaves/servants with due consideration.
59. The slaves/servants should treat their master/proprietor properly and with due consideration.
60. To fulfil responsibilities towards offspring.
61. To feel compassion, tenderness, and close link towards other *Muslim* brothers.
62. To return *the Salaam* .
63. To pay a visit to those who are unwell and ill.
64. To attend *the Salaat ul Janazah* of the *Muslims*.
65. To reply the prayer of those who sneeze.
66. To keep away from non-believers and evil doers.
67. To respect the neighbours.
68. To honour the guests.
69. To show discretion upon someone's personal act of sin.
70. To persevere the hardship and difficulties
71. To practise *Zuhud* .
72. *Ghairat* .
73. To refrain from any useless and timewasting acts.
74. To be generous.
75. To be kind to the young and to be respectful to the elders.
76. To mediate between *Muslims* in dispute.
77. To choose for your *Muslim* brother the same thing which you would choose for yourself.

May *Allah* ﷻ help us, in our firm belief in them and in fulfilling the above articles of *Imaan* . *A ameen thumma Aameen* .

COMPLIANCE WITH THE SUNNAH

A *Mujahid* should endeavour to live his whole life according to the path shown by *Allah's Last Rasool* ﷺ.

Every deed of a *Mujahid*, his appearance, his deportment, his manners, his etiquette, may it be eating, drinking, sleeping or any other daily activities, should be a shining example of compliance with *the Revered Sunnah*.

Allah's Last Rasool ﷺ has left behind amongst us two things, if we hold on to them firmly, we will never go astray.

They are:

1) *The Holy Quraan*.

2) *The holy Revered Sunnah of Allah's Last Rasool* ﷺ.

Allah's Last Rasool ﷺ himself has *commanded* us to hold firmly to his *Revered Sunnah* and to act upon it.

During such an era, when evil and wretchedness is widespread and those failed and unsuccessful personalities (upon whom *Allah's wrath* descends and who have strayed from the path of righteousness and from whom we seek refuge of

Allah ﷻ in our *Daily Prayers*) are idolised by the people, it becomes all the more important for us to live our lives totally in compliance with *the Revered Sunnah of Allah's Last Rasool* ﷺ.

Today, the prophecy of *Allah's Last Rasool ﷺ* has become true, word for word and is fully applicable to our era and situation, in which *RasoolulLah ﷺ* has mentioned about *the Ummah* following the leads of the Jews and the Christians.

Allah's Last Rasool ﷺ has pronounced "You will follow the Jews and the Christians to such an extent, that if they enter into the hole of a lizard (or an iguana), then you will also follow suit and will enter the hole behind them".

Regardless of any period of time, the compliance with *the Revered Sunnah* of *Allah's Last Rasool ﷺ* is a watertight guarantee for the success of both worlds (present life and the life after death) but during this evil era, we should endeavour to resurrect each and every *Revered Sunnah* of *Allah's Last Rasool ﷺ*. We should try our utmost to adopt each and every *Revered Sunnah*. Our manners, our behaviour, our etiquette's, our deportments, our habits of eating, drinking, talking, laughing, sleeping, awakening, conversations, gatherings, prayers, in short every thing, should be an exact replica of *the Revered Sunnah* of *Allah's Last Rasool ﷺ*. Anything that *Allah's Last Rasool ﷺ* has liked, should become our favourite as well. Anything that was undesirable to *Allah's Last Rasool ﷺ* should become undesirable to us as well. Those deeds which *Allah's Last Rasool ﷺ* had commanded us to perform, we should perform them without fail and with regularity. Those acts which *Allah's Last Rasool ﷺ* has forbade us, we should refrain from it totally.

A *Mujahid* should be a shining example of the compliance with *the Revered Sunnah* of *Allah's Last Rasool ﷺ* to such a degree, that by observing him only, other people could learn

the Revered Sunnah of Allah's Last Rasool ﷺ. Whether he is putting shoes on, or combing hair, entering *the Masjid* or coming out of *the Masjid*, whether he is engaged in conversation, or he is explaining some points. Whether he is fighting the enemy, or is providing the training to colleagues. Whether he is on the move or stationary. Whether he is engaged in the domestic task or performing a collective task. His each and every move and every deed should be in compliance with *the Revered Sunnah of Allah's Last Rasool ﷺ*. His prayers, his deeds of devotion, his dealings and his transactions should be identical with *the Revered Sunnah of Allah's Last Rasool ﷺ*.

The Jihaad organisations ought to give preferential consideration to the renaissance and restoration of *the Revered Sunnah* and ought to teach, each and every *Revered Sunnah of Allah's Last Rasool ﷺ* to their leaders and their members, because *the Revered Sunnah* are those beloved expressions, upon which the torrent of *Allah's blessing* descends and sometimes *Allah's Help* is withheld, when these beloved expressions are neglected.

As a *Mujahid* protects *the Deen* with his weapon, so should he also keep alive *the Revered Sunnah of Allah's Last Rasool ﷺ* by his deeds, because by those blessed deeds his soul will acquire life and so does the whole of *the Ummah*.

For the comprehensive Renaissance of *the Revered Sunnah* amongst *the Mujahideen*, the following steps might be beneficial:

1. Training centres, battlefronts, offices and every local unit should designate one day solely for learning and memorising of *the Revered Sunnah* relating to every sphere of one's life.

2. Intermittently, a program of collective Examination ought to be developed. By which to ascertain the state of compliance with *the Revered Sunnah* among the colleagues, so that any further effort could be directed towards those who need further assistance.
3. Reading of books containing *the Revered Sunnah* in gatherings and directing the members to study books on *the Revered Sunnah* individually.

The following books ought to be studied with concentration:

Khasaail e Nabawi by Hazrat Sheikhul Hadeeth Maulana Zakariyah (*RahimahulLahu*) (translation of *the Shamail ul Nabawi* by Imam Tirmizi (*RahimahulLahu*).

Hisne Ha&en by Imam Ibnul Jazari (*RahimahulLahu*) or the translation by Hazrat Maulana Muhammed Idrees. (*RahimahulLahu*).

Alaikum Bi Sunnatee by Hazrat Maulana Abdul Hakeem Sakharwi (*RahimahulLahu*).

Besides the above books there are several other beneficial compilations available.

The Jihaad organisation ought to manufacture a small leather bag and issue it to *the Mujahideen*. The bag or the kit ought to contain:

Miswaak ,
 Surmah ²⁶ ,
 'Itr ,
 Comb,

²⁶ Collyrium powder for applying to the eyes.

Thread and needle.

And other necessary items. Alongwith a specially prepared pocket size *Book of Masnoon Du'aas*. This booklet ought to contain *the Ad'eyah of Allah's Last Rasooﷺ* for every occasion, with translations in other languages, so that the recitation of these prayers become part and parcel of *the Mujahideen's* lives. In addition, *the Holy Quraan* ought to be in the possession of every *Mujahid* at all times. In travel or in residence.

If *the Holy Quraan* with *the Tafseer* of Hazrat Sheikhul Hind Maulana Mahmood Hasan (*RahimahulLahu*) or Hazrat Hakeem ul Ummah Maulana Ashraf Ali Thanvi (*RahimahulLahu*) is available in pocket size format, it should also be included in the small leather bag, so that along with the recitation of *the Holy Quraan*, *the Mujahideen* will also learn the meaning of *the Holy Quraan* all the time. But if due to this small bag *the Mujahideens'* covers are blown in the enemy territories. than they should not take this bag with them.

5. Occasionally, some competition ought to be organised; in which members will participate and those whose compliance with *the Revered Sunnah* and the mastery of *the Teachings of Islam* is of the highest calibre will receive awards. Thus encouraging others to follow their shining example.

The weekly and monthly magazines of *the Mujahideen* ought to contain at least one article pertaining to *the Revered Sunnah* and *the Prayers*. If such articles are made into a regular feature of the Magazines, then the result would be extremely beneficial.

ZIKR WA NA WAFIL

A Roman General had praised and admired *the honoured Sahabahs* ﷺ by the following words:

“They spend the day on the horse back and they spend the night in *the act of worship*. Even in their conquered territories they purchase their sustenance, they enter with *Salaam* and they fight with such zest and courage that the enemy is totally annihilated.”

The other person commented “If they are observed at night, then it will dawn on you, that they are free from every worldly concern and attachment and their whole life is devoted solely for acts of devotion and worship. But during the day they’ are on the saddle and you will think that their whole life is dedicated to horse riding. They are great archers, and lancers. They are occupied with *Al/ah’s Zikr* and remembrance to such an extent that it is difficult to hear any conversation in their gatherings”.

(The Effects of *the Muslims’* rise and fall upon the world pp. 142)

These are the glimpses of *the honoured Sahabahs* ﷺ which were admitted not by friends but by their arch enemies. These are the qualities and attributes of *the honoured Sahabahs* ﷺ which has entitled them to *Allah’s blessings* and victory. With *Allah’s help* descending upon them, even a small number of them has routed the enemy who were many times superior in numbers. Wherever *the honoured Sahabahs* ﷺ descended the light of *Islam* had spread far and wide with them and the darkness of *Kufr*, shirk and oppression had melted away.

Today the world is in need of such *Mujahideen* as well, who with the force of their *Imaan* and faith, could support the oppressed mankind and who could break the shackles and chains of the *Kafir's* slavery and deliver mankind to the freedom of *One and Only, One Allah's worship*.

In this day and age the world is desperately seeking for those *Mujahideen* whose *Imaan* and faith is as solid as a rock and whose dawns are filled with tears, begging *Allah's* favour. Today the world needs those *Mujahideen* whose lips are neither exhausted by *Allah's Zikr* and remembrance, nor are they exhausted by firing their weapons. Today when the forces of *Kufr* has amassed all the material power and stockpiled all the means of destruction and annihilation of the whole planet Earth and all of its inhabitants. They have become intoxicated by their might and perceive themselves to be undefeatable. While *the Muslim Ummah* generally is in a state of hypnotic sleep. The majority of *the Ummah* is infected with the terminal disease of self-destruction. The only remedy that the world can rely upon are those *Mujahideen* whose power of *the Zikr* is so strong that it will pull the heavenly help to the Earth. In whose hearts, death in the path of *Allah* ﷻ is more valuable than the life under the subjugation of *Kufr*. Who are imbued with the force of true *Imaan* and faith to such an extent that the greatest might and power of the enemy would not perturb them.

The Jihaad and *the Zikr* are inseparable. *Allah* ﷻ has commanded *the Mujahideen* to be resolute and to engage in *the Zikr* extensively when they face the enemy, in order to achieve victory.

Therefore *the Mujahideen's* hearts and lips ought to be occupied with *the Zikr* at all times and they ought to , perform *the Nawafil* prayers regularly.

Remember! That with *the Nawafil* one obtains the proximity and nearness of Allah ﷻ and with *the Zikr*, Allah ﷻ is with you. When someone is engaged in *the Zikr*, then *Al/ah's* blessing is with him and Allah ﷻ mentions him to *the Angels*. *The Angels* surround those gatherings, where *Allah's Zikr* is practised.

In the Revered Hadeeth “the gatherings of *the Zikr* are declared as the gardens of *Jannat* and those gatherings where *Allah's Zikr* is not practised are termed as the gathering where few people get together and eat the corpses”, such gatherings will be the cause of regrets on the day of judgement.

All the acts of worship and devotior., physical or financial are directed towards the eventual purpose of *the remembrance of Allah ﷻ, the Zikr*. Thus *the Mujahideen* ought to engage in *the Zikr* on every occasion, whether he is walking or sitting, awake or close to sleep, travelling or stationary. They should also attend the great pious people's gathering of *the Zikr*. And spend their available time in the company of such pious people of *the Zikr*.

Allah ﷻ has commanded even his beloved *Nabee Muhammed Mustafa ﷺ*

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ



(TRANSLATION) AND KEEP YOURSELF CONFINED TO THOSE WHO PRAY TO THEIR RUBB (THE CHERISHER, THE PROVIDER OF EACH AND EVERY NEED OF HIS CREATION) IN THE MORNZNG AND IN THE EVENING, (ONLY) TO PLEASE HIM

SVRAHAL KAHAF:18

AL AA YAH 28



The Zikr means the remembrance of Allah ﷻ and the external and inner contemplation of Allah ﷻ. This can be achieved either by reciting the word “Allah (ﷻ), Allah (ﷻ)” or by the Istighfar or by engaging in Hamdu Thana the recitation of the Holy Quraan, or by engaging in Teaching or Learning of the Deen.

In addition to the Zikr, the Mujahideen ought to engage in the Nawafil prayers along with their daily Faradh and Sunnat prayers. The past bears witness that as the Mujahideen have engaged in the act of worship and devotion to Allah ﷻ in every occasion be it on the prayer mat or horseback, then Allah ﷻ has provided them with success.

It is known that Sultan Altamish has never abandoned the Tahajjud Prayers nor the Sunnat Prayers of ‘Asar Salaat. The History has also preserved the mention of Sultan Orangzaib Aalamgir’s prolonged Nafil prayers in the silence of the night. Although they were shouldering the enormous responsibility of running and administering great Islamic

Domains and carrying out the life-long duty of *the Jihaad* against the enemies and overcoming the dangerous conspiracies against them, yet they performed *the Tahajjud* prayers every night without fail with total humility and devotion and during the day they performed the extra prayers of *the Ashraq* and *the Chaasht*. They also learned by-heart the Holy Quraan and wrote valuable and voluminous books on *the Deen*. One is astonished to read the life of Sultan Salaahuddeen Ayyubi, that how this Sultan has maintained such a diverse task of running a huge empire, recapturing *the Bait ul Muqaddus* from *the Kafirs* and yet spending his time in lengthy *Nawafil* prayers and *the Zikr*.

These were the same mortals like us. But what differentiate between us and them is, that they have made the firm decision not to waste their temporal lives, which has been granted to them by Allah ﷻ for once only and within this life they have to fulfil their worldly duties and also make preparation for the difficult passages to *the hereafter*. Therefore they did not waste their life in pursuit of elaborate cuisines or luxurious home refurbishments. They slept, but only long enough to refresh their energy for the forthcoming tasks. Thus few hours of sleep was sufficient for them. They would consume food but only enough to maintain their lives. They did not live for the sake of elaborate dishes. They would perform the necessary domestic tasks, but they would not spend months and weeks in the preparation of their offsprings' weddings. These fortunate people devoted their lives to the collective duties, instead of self interests, thus their hours were blessed by Allah ﷻ and they increased their devotion and subjugation to Allah ﷻ for these blessings.

It was their incontrovertible belief that nothing could be accomplished, but by *Allah's grace and assistance* alone, therefore their foremost duty was to please their *Creator*, by engaging in *the Nawafil* prayers, *the Zikr* and *the Du'aas* and *the Istikharah* . After performing these virtuous deeds, any task they commenced, *Allah ﷻ* bestowed upon them *His blessings*.

In contrast to the exemplary deeds of these true devotees of *Allah ﷻ*, a considerable number of people are nowadays engaged in the task of *the Deen*, without attending *the Daily Prayers* in *the Masjid* and are busy on the telephone at the expense of *the Nawafil* prayers and divert all their attention to meetings and discussions, abandoning *the Du'aas*, such attitude and behaviour will not bring *Allah's blessing and grace* upon their religious activities and sometimes their effort will not bear any fruit. This abandonment of even the compulsory obligations of *Islam* for the sake of other non-compulsory duties is penetrating every level of the organisation and individual.

It is worth remembering! That there does not exist any religious duty, that would demand the abandonment of the compulsory *Daily 'Prayers* and those activities, for whose sake the compulsory religious duties are ignored or postponed, would not receive *Allah's grace and blessing* and would not be beneficial to the Movement.

Therefore the Mujahideen ought to get up well before dawn and ought to be busy in beseeching *Allah ﷻ* for *his grace, blessing and mercy*, with tearful eyes and weeping hearts. Similarly they ought to perform, along with *the Daily Prayers*, all the *Sunnat ul Mua'kkedah* and *Non-Mua'kkedah* prayers. They should also recite *the Holy Quraan* and to perform *the Zikr* on regular basis.

We present here a chart of a *Mujahid's* basic devotional duties and requirements:

1. Commitment to the performance of *the Tahajjud, the Ishraaq, the Awwabeen* prayers and the commitment to *all the Revered Sunnats* and *the Nawafil* prayers with *compulsory Daily Prayers*.
2. Daily recital of one complete chapter of *the Holy Quraan*, failing that, then at least half the chapter of *the Holy Quraan*. And those who have learned *the Holy Quraan* by heart, ought to recite more than one chapter of *the Holy Quraan*.
3. The recital of *the Surah Yaaseen* after *the Fajar* and the recital of *the Surah Al Malik* and *the Surah Al Waqe'ah* after *the Maghrib* and the recital of *the Surah Al Kahaf* on *the Yaumul Jumu'ah* before noon.

Note: The recital of *the Surah Al Kahaf* on *the Yaumul Jumu'ah* protects from many evil seditions, mischief and perfidies, specially the perfidy and the sedition of *the Dajjal*. As nowadays the environment is full of such evil seditions and mischief, it is doubly important to recite *the Surah Al Kahaf*.

4. The daily recital without fail, of *the First* and *the Third Kalemah*, *the Darood Shareef* and *the Istighfar*, one whole rosary for each of the above.
5. Praying two *Rak'aat Salaat ul Tawbah* and after the prayers beseeching Allah ﷻ for *His forgiveness* and *pardon* with total abjectness and sincerity.

Those *Muslims* are fortunate, whose ledger of deeds is full of *Istighfar*. Through repentance not only are our sinful acts forgiven, but also the elevation of status is granted to us by *Al'ah* ﷻ. Suffering and hardship are removed and

the most important of all, *Allah's special blessing* descends upon us. A lot of our problems are solved and our income increases.

6. Commitment to the recital of all *the Masnoon Du'aas* after every *Salaat* and at the beginning and at the end of every deed.
7. Before entering into the realm of sleep, while in bed, close the eyes and recount and reflect upon all the deeds that has been performed during the day. For example, getting up very early morning and praying *the Tahajjud Salaat*, o r i f (Allah ﷻ protect us) *Tahajjud Salaat* i s missed, then attending *the Fajar Prayer in the Masjid*, or missing *the Jama'at* and performing alone at home and so on and so forth. Thus within a short time, the whole of your daily activities will be in front of you. Consequently whatever shortcomings emerge from this reflection, one ought to repent immediately and promise not to repeat these shortcomings in the future. And if through this reflection whatever the virtuous deeds emerge, then one ought to praise Allah ﷻ for bestowing the strength and opportunity for these virtues.

The reward for this exercise is that every occurrence of the shortcoming and digression during the day are protected, because by praising Allah ﷻ, one is acknowledging that these virtuous deeds are not of his own making, but it is due to *Allah's blessing* alone, that he was able to perform these virtuous deeds and when such realisation becomes permanent, then many a long standing and permanent sins will not be committed again, because repeated repentance of a particular sin results in the rejection of such a sinful act by *the Nafs*. The other benefits of this practice include, the protection from all the satanic sedations of self-importance and the

preparation for the forthcoming accountability on the *Day of Judgement*.

8. In order to be steadfast in *the Jihaad* and to be protected from sins, *the Mujahideen* ought to recite the following *the Du'aa*, one hundred times:



يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِيْنَ



For the protection from the enemy and the calamities *the Mujahideen* ought to recite after 'Asar Salaat, three hundred and thirteen time the following *Du'aa*:



اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ



And after *the Maghrib Salaat*, they ought to recite *the Surah Al Quraish* forty-one times and to recite the following *Du'aas*, three times each:



أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
 بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
 وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي - اللَّهُمَّ اسْتُرْ عَوْرَتِي وَامْنِ
 رَوْعَتِي - اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي
 وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي



Before every task it is advisable to perform *the Istikharah*.

Istikharah means, to turn to Allah ﷻ in the manner prescribed by *the Revered Sharee'ah* for the guidance in important matters. As human's intelligence is defective, his knowledge is limited and his nature is affected by emotions, he is incapable of distinguishing between the good and the bad. It is also to be observed that when a person relies solely upon his intellect and his own abilities then he usually suffers, but when he relies solely upon Allah ﷻ, than he meets success, and he turns to Allah ﷻ for Allah's blessing with *Istikharah* in his each and every affair.

It is a fact that whoever turns to Allah ﷻ in his affairs by the means of *the Istikharah* and also consults the holy and pious men, then he never suffers regret in his whole life and each and every affair of his, is imbued with goodness. And every impending comfort and tranquillity, or every hardship or suffering, brings in its wake the message of prosperity and goodness.

Allah's Last Rasool ﷺ has pronounced:



مِنْ سَعَادَةِ الْمُرءِ إِسْتِخَارَةَ رَبِّهِ وَرِضَاهُ بِمَا قَضَى وَمِنْ شِقَاءِ الْمُرءِ تَرْكُهُ
الْإِسْتِخَارَةَ وَعَدَمُ رِضَاهُ بَعْدَ الْقَضَاءِ (البخارى)



(Translation) “Among the good fortune of a person is to ask his *RUBB's Blessings* by the *Zstikharah* and is content with *his decree* and among the bad fortune of a person is his abandoning of the *Istikharah* and his discontent after the Decree.”



As for the guidance in the dream after performing *the Zstikharah*, although it is probable but not essential.

The basic principle is, that once a person is engaged in *the Istikharah*, before commencing any task and if this task is beneficial for him, his heart is diverted towards this task and the necessary requisite is created for him, but if this task is harmful to him, then his heart is diverted against this task and the completion of the intended task becomes impossible.

Recital of the *Darood Shareef* repeatedly, is the ground for great success and goodness, abundance of its recital provides protection from many a calamity. In addition the love and affection of *Allah's Last Rasool ﷺ* is part and parcel of our *Zmaan*, this love and affection of *Allah's Last Rasool ﷺ* demands from us, the recitation of *the Darood*

& *Salaam* in abundance. It is a deed which is always accepted by A//a/z ﷺ and the person with such a virtuous deed is granted all the success and happiness of both the worlds. Among *the blessings* he enjoys are those *ten special blessings* granted to him whenever he recites *the Darood Shareef*. The other blessing of reciting *the Darood Shareef* is, the proximity of Allah's Last Rasool ﷺ on the Day of Resurrection. As it is narrated by Hazrat 'Abdullah bin Mas'ud ؓ that Allah's Last Rasool ﷺ has pronounced: "In the *Qiyamah* such a person will be closest to me who sends *the Darood* to me in abundance". (Tirmizi).

Our *Safaf ul Safiheen* and *the Mujahideen's* custom and practice was the recitation of *the Darood Shareef* in abundance. Therefore *the Mujahideen* ought to recite *the Darood Shareef* in abundance. When Allah ﷻ grants them *the graciousness*, they should recite one thousand times daily, the following *Darood Shareef*:



وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ



or at least they should recite daily those *Forty Darood Shareef* which has been compiled by the distinguished *Kh ulafah* of the Hazrat Sheikhul Hadeeth Maulana Muhammed Zakariyah (*RahimahulLahu*). This compilation is available in a small booklet.

AN ADVICE

The honoured Mujahideen are requested, that for the reformation of their hearts and souls, for the strengthening of their *Imaan* and for the performance of the regular *Zikr* of *Allah* ﷻ and the commitment to the continuous devotional deeds, if they enter into *Bai'at* with a holy, pious, Saint, who follows each and every command of *the Revered Sharee'ah* and *the Revered Sunnah* and loves *the Jihaad*, then *Insha'Allah* the matter of spiritual reformation could be fulfilled with ease, providing they have given it careful consideration and their intention of the *Bai'at* is the reformation of themselves, then they also maintain regular contact with their Sheikh and seek his guidance in their spiritual ailments and follow his instructions.

KIND TO EACH OTHER

Today in the world generally and in *the Muslim* community specifically, quarrels, discord and disunity is rampant. As a result of which the Unity of *the Muslim Ummah* is shattered and *the Ummah* is divided into various nationalities, tribes, regions and ideologies and every new dawn increases this division. Such divisive nationalism and bigotry which has been routed out by *Allah's Last Rasool* ﷺ and to smash these idols of nationalism and bigotry, the great principle of "All the Mu'mins are brothers" was revealed in *the Holy Quraan*. And *Allah's Last Rasool* ﷺ has condemned the slogans of nationalism as "the stinking and the corpse", has today reared its ugly head once again among *the Muslims*. *Muslims* are physically, mentally, perceptively and

ideologically divided in the name of regions and languages. In this century the slogan of nationalism has become the most powerful slogan once again. Similarly those propositions which have been clarified and settled fourteen centuries ago by *Allah's Last Rasool* ﷺ, then by *the honoured Sahabahs* رضي الله عنهم and then by *the Mujtahids of the Ummah* (Rahimahullahu 'Alaihim) are once again brought to the surface in the guise of new research, which has divided *the Muslims* into various groups, and caused enmity between each group. Beside these two types of divisions, one more kind of discord, that exist internally at every level of *the Muslim* society and group, is pure selfishness and egoism, which has made the organisations hollow and has destroyed many great institutions. Many an active Institution were sacrificed at the altar of selfishness and egoism. Every organisation is internally divided into factions. This sort of factionalism can be expected in the worldly and political organisations, but those organisations and institutions which are founded purely, *to please Allah* ﷻ and whose aims and objectives are worthy and blessed, such factionalism seems very odd indeed. It is the cause for anguish, that the greatest target of this factionalism are the religious organisations and institutions. Some such people for whom their power, position and respect is the most important commodity, are the main cause of this division and disunity, which in turn create mutual mistrust and gradually the whole fabric of Unity vanishes into the thin air and the whole world watch this spectacle gleefully.

Oh! *The Mujahideen of Allah's Deen!* BEWARE! Do not let this sort of discord and disunity come near you! Because your success depends solely upon the unity, if (Allah ﷻ protect us) you are divided and the deep attachment to each other is broken and you are gripped by factional fever, then

your value would diminish in the Court of Allah ﷻ and your awe inspiring presence would disappear from the enemy's hearts and you will be defeated and humiliated.

Oh! Sacrificers of lives, for the sake of *Imaan!* Protect yourself from satan's tricks! Your lips ought to be totally disengaged from backbiting of others and your hearts ought to be brimming to the edge with love, affection and compassion for each other. As it is necessary for you to be “أَشِدَّاءَ عَلَى الْكُفَّارِ”, Hard upon the *Kafirs*, it is also essential for you to be a living proof of “رُحَمَاءَ بَيْنَهُمْ”, Kind to each other. Beware of those people whose main occupation is to sow the seeds of distrust and discord amongst you. Beware of those satans in the guise of humans, who want to incite you for open mutiny against your elders.

Remember! The whole *Muslim* world's attention is focused upon you. Elderly mothers with tear-soaked scarves, and young sisters with their torn clothes, are begging to Allah ﷻ for your success. Great Saints are beseeching Allah ﷻ, on your behalf in the darkness of the night while the whole world is asleep. *The Holy K'abah* and *the Holy Masjid ul Nabawi* is vibrating with *the Du'aas* for you. In such a time how could it be permissible to be at each other's throat? It is *Haraam* for you to talk about your rights and your positions! It is not permissible to engage in the enhancement of your personal gains!

BELIEVE IT! If even four such people, to lead *the Mujahideen* are available, who are as united as a body and whose hearts are filled with love and affection for each other, then such an organisation could not be defeated by America, or by Israel. On the other hand your numerical

strength might be considerable, if your hearts are divided and you are engaged in back biting, then you would not be able to defeat even the weakest enemy.

Today, maintaining of the Unity amongst *the Mujahideen*, is the most important requisite of the moment, while the enemies of *Islam* are hell bent, on creating discord and disunity amongst you. In such a perilous situation *the Jihaad* organisations ought to take such effective measures to halt and to root out any breach of disunity amongst *the Mujahideen* and they are happy and content with each other. In this direction some important steps are very briefly hinted in the following lines:

1. The members of *the Shura* of the *Jihaad* organisation, ought to spend their time in each other's **company** as much as possible. They should base all their decisions upon consultation. They ought not to listen to any thing *against* each other via any activist, except if an activist has a *genuine* complaint against the fellow member, then they should inform that member immediately of this complaint.
2. Regardless of one's ability and indispensable qualities, one should not give his section any separate position or status outside the control of the organisation. Such an able and distinguished person ought not to run his section on his own command and authority, but that section ought to be run by the advice and the directive of the Centre and other members.
3. All members of the consultative and administrative bodies should present the report of activities in *the Shura* and should not take any such steps by their own, which is confined only to their subordinates. Whereas whatever tasks need to be accomplished, ought to be brought to the knowledge of other members and *the Ameer*.

4. *The Ameer* and every member must present the income and expenditure account to *the Shura*, specially when somebody has returned from a journey, or a new initiative is launched.
5. No member ought to travel alone, but at least in the company of one other person. Similarly a responsible person should not meet any other responsible person of the government or other institutions, or some wealthy benefactor singularly. He should be accompanied by at least one other member.
6. The members of *the Shura* should not direct their criticism nor should they reveal any shortcomings of any of the fellow members, in front of the lay members of the organisation. The matters relating to *the Shura* and the administrative body should only be dealt within these bodies.
7. After the decision of *the Shura*, a member ought not to disclose to the lay members that certain initiatives were launched on his insistence, otherwise those initiatives would not have been adopted by other members of the consultative body.
8. Members of the consultative & administrative bodies, commanders of *the Mujahideen* as well as other important office bearers ought not to send any messages verbally through a messenger, because it might be probable, that the messenger might have misunderstood the message, or he might deliver the message in a tone which was not intended, or he might inadvertently leave out some words. In all these cases the message's intended purport and meaning might have been altered, which might cause considerable misunderstandings and misgivings.
9. Copies of the Rules and Regulations of each department ought to be kept by every department, so every department is fully aware of the procedures and Regulations of other departments', this would curtail

misunderstandings. For example if the Regulation states that the minimum period of training is forty days in the training centre, then this Regulation ought to be known by every department of the organisation. So they would not send someone to the training centre, who could not spend the required period. Similarly no new laws ought to be enforced, unless or until all the related personnel and departments have been informed.

10. The decisions of *the Shura* ought to be relayed to all the members of the organisation and they ought to be informed of the benefits and advantages of these decisions. The only exceptions are certain top secret decisions.

11. Members of the Consultative and the administrative bodies ought not to consult selectively, at the expense of excluding the rest of the members. Nor should they form any alliance of a particular bent within these bodies.

12. They should not enter into' alliance, or merge, with any other organisation who has made their proposal of alliance or merger conditional.

In the event of any alliance or merger with other organisations. The consultative & administrative body should make sure, that the members of any organisation whose co-operation is conditional, are not given any important post within *the Jihaad* organisation.

13. Members ought to invite each other and ought to exchange *Salaam* with each other on every occasion. A weekly or monthly invitation to the elders and the subordinates for a meal or snack ought to be regularly organised. And in these gatherings the wretchedness and damage of disunity and discord is to be emphasised.

14. One must avoid derision and disrespectful behaviour to fellow members. Even the most unpalatable truth can be communicated with decorum and the most bitter criticism can be directed within the ethical bounds.

15. There ought to be regular transfer of office bearers from one department to another department in order to eliminate dominance and hegemony of a single person within a department, which might lead to factionalism and discord.
16. Every decision must be based upon *the Revered Sharee 'ah*. The abilities and talents of staff ought to be recognised as well. Appointments and promotions ought to be based solely upon ability. No appointment and promotion to be made for the sake of expediency and favours. Such a policy would be a great disfavour to the organisation and will eventually lead to the break-up of the organisation.
17. Effort should be made to divest the leaders and the members, from any remnant of nationalistic and bigotry tendencies and practical steps ought to be taken to provide the opportunity of a multinational environment in every department.
18. The leaders especially and the members generally ought to keep their distance from such places and acts which might cause defamational accusation against them and might damage their good reputation. They ought not to fall into the trap by presuming, that their innocence would shield them and their sincerity would be rewarded on the day of judgement.

Allah's Last Rasool ﷺ has commanded us to avoid such places that might cause libellous accusations.

OBEDIENCE TO THE AMEER

Obedience to *the Ameer* is not only necessary for *the Mujahid*, but it is also the guarantee of his success.

Disobedience of *the Ameer* is a pitiless blackhole of destruction and a defeat for the *Mujahid*. Once fallen into this blackhole of disobedience it would be extremely difficult to get out of it.

A *Mujahid* may be a commander or a member, he might be occupying a high office or a lower rank, he is blessed by Allah ﷻ and heavenly help is upon him, while he obeys *the Ameer*. By his obedience to *the Ameer*, Allah ﷻ bestows upon him, an ascent to those levels which is beyond one's imagination. But as soon as his obedience to *the Ameer* becomes weak, the downfall of *the Mujahid* commence instantly, which is not only destructive to himself, but to the whole *Ummah* and the world at large.

Great emphasis has been laid in the pronouncements of Allah's Last Rasool ﷺ, upon the obedience of *the Ameer*. Allah's Last Rasool ﷺ has pronounced that "obedience of *the Ameer* is obedience to me and disobedience of *the Ameer* is disobedience to me". Allah's Last Rasool ﷺ "has declared exoneration from hypocrisy for a person who possess *Ikhlas* and who wishes well for *the Ameer* and who is strongly bound to *the Jama'at*"

Today one of the aims and objectives of the *Mujahideen's* enormous and unceasing effort is, to establish the system of *the Khilafah* on Earth, they have to demonstrate their commitment to *the Khilafah* by their own obedience to *the Ameer* within their organisation.

As the success and failure depends solely upon the obedience of *the Ameer*, then during the selection of *the Ameer*, great effort and care ought to be exercised. Only a distinguished,

learned, religious, and healthy person ought to be selected as *the Ameer*. *The Ameer* ought to be courageous enough to withstand this heavy burden and has not expressed previously any desire and ambition for such a position. And when somebody who fits the above mentioned criteria is selected, then he ought to be obeyed in full, providing his commands do not run contrary to *the Revered Sharee'ah*.

THE MIRROR OF A MUJAHID

We are presenting a questionnaire in the following passage. Every *Mujahid* must reflect in the light of these questions, his own personality and determine the extent of his adherence to the true *Mujahid's* image. If he detects any shortcomings then he ought to correct it.

THE QUESTIONNAIRE

- Q 1.Does my *Imaan* upon “**لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**” and upon *the Aakhirah* and upon *the Resurrection* and upon all *the Revealed Scriptures of Allah ﷺ* and upon all *the Nabees* and upon all *the Angels* and upon *the Taqdeer* is complete? And do I believe in them with the depth of my heart and with full conviction?
- Q 2.Is my heart excessively attached to worldly pleasures and luxuries or do I have a longing for *the Shahadat* ?
- Q 3.Is *the Jihaad* compulsory ? If it is, then what steps have I taken to fulfil this compulsory obligation?
- Q 4.Have I recited *the Holy Quraan* word by word with the correct pronunciation? And have I corrected my *Salaat* by reciting it to someone learned?

- Q 5.** Have I learnt *the fundamentals of Islam* and essential commandments of the Deen and the Halaal and the Haraam²⁷ ?
- Q 6.** Have I completed the training for *the Jihaad*?
- Q 7.** Does my life conform to *the Revered Sunnah* of Allah's Last Rasool ﷺ or are there any shortcomings?
- Q 8.** To what extent do I possess the quality of obeying *the Ameer*?
- Q 9.** Am I aware of the problems faced by *the Muslim Ummah* throughout the world? And what are my responsibilities for solving these problems?
- Q 10.** What are my intentions and determinations to save *Islam and the Muslims*?

Every *Mujahid* ought to ask these questions to himself and then obtain the answers from his heart and in the light of these answers, he ought to construct and develop his perception and his personality.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ

6th Jumadil Ula 1416 HIJRI.

13th October 1995.

Wednesday night.

²⁷ Permitted and forbidden.

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